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SECRETA MONITA
Societatis Jesu.

The SECRET
INSTRUCTIONS
OF THE
JESUITS.

*Au défaut de la Force, il faut employer
la Ruse.*

Motto to LAYER's Scheme.



L O N D O N :

Printed for JOHN WALTHOE, jun. over-
against the *Royal Exchange* in *Cornhill*.

M. DCC. XXIII.

73

SECRETARY'S MONITOR

MONITOR

MONITOR



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LONDON
Printed for John Waltham, Jun. over
against the Royal Exchange in Cornhill.
M.DCC.LXIII.



TO THE
Right Honourable
ROBERT WALPOLE, *Esq*;
*First Commissioner of His Majesty's
Treasury, and Chancellor of the
Exchequer.*

SIR,



T might perhaps be expected that this address, to one in so high a station, should, as usual, consist of some pages of panegyrick; but

but performances of that kind being as much beyond my capacity, as you are above the receiving them from me, this presumption of mine will appear to be of a quite different nature. 'Tis not an author who wades through a sea of flattery to recommend himself to a patron, but the publisher who humbly acknowledges the protection You give him against the authors; those, who would think the sacrifice of many thousands such little subjects as me, but an inconsiderable atonement for this re-exposing to publick view the secret instructions of their society; if *despair has made some take a resolution to lay violent hands on a sacred Person, protected by all laws divine and human, sure no*

atom

The Dedication.

V

atom of remorse can be left to restrain their vengeance on one of an inferior rank of his people. This is what I hope will justify my offering to You one of the worst books that ever was writ, which if it can become harmless, it is by being well known. Here is the origin of those schools wherein **Garnet**, * **John Chastel**, and **Plunket** were educated. 'Tis to You, Sir, chiefly owing, that the last of these wretches, instead of serving here as an example of the blackest of criminals, is not this day triumphant with his confederates, giving the law to that great

* *The person who attempted to stab Henry IV. of France.*

assembly

vj

The Dedication.

assembly, whose justice now hangs
over their heads.

I am,

S I R,

*With the utmost respect and
submission,*

*Your most obedient, and
most humble servant,*

John Walthoe, jun^r.



ADVERTISEMENT TO THE READER.

THE following master-piece of religious policy, was published many years since, in Latin, French, and Dutch. Mr. John Schipper, a Bookseller at Amsterdam, bought one of them at Antwerp, among other books, and afterwards reprinted it. The Jesuits being informed that he had purchased this book, demanded it back from him; but he had then sent it to Holland. One of the society, who lived at Amsterdam, hearing it said soon after to a catholick Bookseller, by name van Eyk, that Schipper was printing a book which concerned the Jesuits; replied, that if it was only the Rules of the Society, he should not be under any concern; but desired he would inform

Advertisement to the Reader.

inform himself what it was. Being told by the Bookseller, that it was the Secret Instructions of the Society; the good father, shrugging up his shoulders, and knitting his brow, said, that he saw no remedy but denying that this piece came from the society. The reverend fathers however thought it more advisable to purchase the whole edition, which they soon after did, some few copies excepted: from one of these it was afterwards reprinted, with this account prefixed; which is there said to be taken from two Roman Catholics, men of credit.



SECRETA

PRÆFATIO.

SECRETATA

MONITA

Societatis JESU.

THE
Secret Instructions

OF THE

JESUITS.

PRÆFATIO.

PRIVATA hac monita custodiant diligenter & penes se servant superiores, paucisque ex professis ea tantum communicent, & aliqua de iis instruant non professos, quando nimirum & quanto cum fructu societati usui sit; illaque non nisi sub sigillo silentii, ne quidem ut scripta ab altero, sed ex peculiari experientia desumpta: & quia multi ex professis horum secretorum sunt conscii, ideo vel ab initio cavet societas, ne ullus conscius horum posset ad alias religiones se conferre, excepta Carthusianorum, ob perpetuam vitæ abstractionem, & indelebile silentium; quod etiam sacra sedes confirmavit.

Caven-

P R E F A C E.

TH E S E private instructions must be carefully retain'd and kept by the superiors in their own hands, and by them be communicated only to a few of the professors; and when it shall be judg'd for the benefit of the society, divulge some of them to such as are non-professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduc'd from the experience of him that dictates: And since many of the professors must necessarily from hence be acquainted with these private advices; the society has therefore, from their first establishment, taken care, that no one who is in the secret can betake himself to any other order but that of the *Carthusians*; and this, from the strict Retirement in which they live, and the inviolable silence they are oblig'd to; which the holy see has been pleas'd to confirm.

*Cavendum omnino ne in manus exter-
norum hæc monita deveniant, quia fini-
stre ea interpretarentur, destinationi no-
stræ invidentes: quod si hoc accidat (quod
absit!) negentur hæc esse sensa societatis,
idque per illos confirmando è nostris, de
quibus certo constat, quod ea ignorent;
opponenturque his monita nostra genera-
lia, & ordinationes seu regula impressa
vel scriptæ.*

*Superiores etiam sollicito semper &
caute inquirent, an alicui externo à no-
stris hæc monita prodita sint; nullus e-
tiam hæc pro se, aut pro alio transcri-
bet, nisi conscio generali vel provinciali;
& si de asservandis tantis secretis societatis
de aliquo dubitetur, in contrarium
illi imputetur, & dimittatur.*

SECRE

P R E F A C E. v

The greatest care imaginable must be also taken that these instructions do not fall into the hands of strangers, for fear, out of envy to our order, they should give them a sinister interpretation: But if this (which God forbid!) should happen, let it be positively deny'd that these are the principles of the society, and such denial be confirm'd by those of our members which we are sure know nothing of them; by this means, and by confronting these with our publick instructions, printed or written, our credibility will be establish'd beyond opposition.

Let the superiours also carefully and warily enquire, whether discovery has been made of these instructions by any of our members to strangers; and let none transcribe, or suffer them to be transcrib'd, either for himself or others, without the consent of the general or provincial: And if any one be suspected of incapacity to keep such important secrets, acquaint him not of your suspicion, but dismiss him.

SECRET A

MONITA

Societatis *JESU*.

CAP. I.

Qualem SOCIETAS præstare sese
debeat, cum incipit de novo ali-
cujus loci Foundationem.

UT se gratam reddat incolis loci, mul-
tum conducet explicatio finis Societa-
tis præscripti in regulis, ubi dicitur
Societatem summo conatu in salutem proximi in-
cumbere, æque atque in suam: quare humilia obse-
quia obeunda in Xenodochiis, pauperes, & afflicti,
& incarcerati invisendi, confessiones prompte & ge-
neratim excipienda, ut insolita in omnes chari-
tate, & rei novitate eminentiores incola nostros
admirentur & ament.

THE
 Secret Instructions
 OF THE
 JESUITS.

CHAP. I.

How the SOCIETY must behave themselves when they begin any new foundation.

I. IT will be of great importance, for the rendering our members agreeable to the inhabitants of the place where they design their settlement, to set forth the end of the society, in the manner prescrib'd by our statutes, which lay down, That the society ought as diligently to seek occasions of doing good to their neighbours, as to themselves; wherefore, let them with humility discharge the meanest offices in the hospitals, frequently visit the sick, the poor, and the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal

II. Meminerint omnes facultatem ad exercenda Societatis ministeria modeste ac religiose petendam, & omnes tum ecclesiasticos praesertim, tum seculares quorum auctoritate indigemus, benevolos sibi facere studeant.

III. Ad loca distantia etiam eundem, ubi elemosyna quantumvis parva recipienda, exposita necessitate nostrorum; eadem deinde danda aliis pauperibus, ut sic adificentur ij, qui nondum Societatem noverunt, & sint in nos tanto liberaliores.

IV. Omnes eundem videantur spirare spiritum, ideoque eundem modum exteriorem addiscant, ut uniformitas in tanta diversitate personarum unumquemque adificet; qui secus fecerint, tamquam nocui, dimittantur.

V. Caveant nostri emere fundos in initio; sed si quos emerint nobis bene sitos, fiat hoc mutuato nomine aliquorum amicorum fidelium & secretorum; & ut melius luceat paupertas nostra, bona quae sunt vicina locis, in quibus collegia habeamus, per provincialem assignentur collegiis remotis, quo fiet ut nunquam Principes vel Magistratus habeant certam notitiam reddituum Societatis.

VI. Non

principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us.

II. Let it be remember'd by all, that the privilege to exercise the ministry of this society, must be requested in a modest and religious manner, and that they must use their best endeavours to gain chiefly the favour of such ecclesiasticks and secular persons, of whose authority they may stand in need.

III. Let them also remember to visit distant places, where, having remonstrated the necessities of the society, they shall readily receive the most inconsiderable alms, which afterwards being bestow'd on other objects, may edify those which are as yet unacquainted with our society, and stir them up to a greater liberality to us.

IV. Let all seem as though they breath'd the same spirit, and consequently learn the same exterior behaviour, that by such an uniformity in so great a diversity of men, all may be edified: But if any obstinately persist in a contrary deportment, let them be immediately dismiss'd, as dangerous persons, and hurtful to the society.

V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend: And that our poverty may have the more colourable gloss of reality, let the purchases, adjacent to the places wherein our colleges are founded, be assigned by the provincial to colleges at a distance; by which means,

VI. Non divertant nostri cum intentione residendi per modum Collegii nisi ad urbes opulentas; finis enim Societatis est imitari Christum Salvatorem nostrum, qui Ierosolymis maxime morabatur, alia autem loca minus precipua tantum pertransibat.

VII. Summum pretium à viduis semper extorquendum, inculcata illis summa nostra necessitate.

VIII. In unaquaque provincia, nemo nisi Provincialis noverit precise valorem reddituum. Sacrum autem esto quantum corbona Romana contineat.

IX. Concionentur nostri, & ubique in colloquiis propalent, se ad puerorum instructionem, & populi subsidium venisse, ac omnia gratis, & sine personarum exceptione præstare, nec esse in gravamen communitatis, ut ceteri Ordines religiosi.



means, it will be impossible that princes and magistrates can ever attain to a certain knowledge what the revenues of the society amount to.

VI. Let no places be pitch'd upon by any of our members, for founding a college, but opulent cities; the end of the society being the imitation of our blessed Saviour, who made his principal residence in the Metropolis of *Judea*, and only transiently visited the less remarkable places.

VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.

VIII. In every province, let none but the principal be fully apprised of the real value of our revenues; and let what is contain'd in the treasury of *Rome* be always kept as an inviolable secret.

IX. Let it be publickly remonstrated, and every where declared by our members in their private conversation, that the only end of their coming there was, for the instruction of youth, and the good and welfare of the Inhabitants; that they do all this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people, as other religious orders constantly are.



It is not possible that princes and
magnates can ever attain to a certain know-
ledge what the society is.

CAP. II.

**Quomodo Principum, Magnatum &
Primariorum P.P. SOCIETATIS
familiaritatem acquirant, & con-
servabunt.**

I. CONATUS omnis ad hoc in primis ad-
hibendus, ut Principum & primario-
rum ubique locorum aures & animos obtinea-
mus, ne sit qui in nos audeat insurgere, quin
immo omnes cogantur à nobis dependere.

**II. Cum autem experientia doceat Principes
& Magnates tum praesertim affici personis ecclesi-
asticis, quando odiosa eorum facta dissimulant,
sed in meliorem potius partem ea interpretantur,
ut videre est in matrimoniis contrahendis cum af-
finibus, aut consanguineis, aut similibus, ani-
mandi sunt qui hac aut similia affectant, spe
facta per nostros istiusmodi dispensationes facile à
summo Pontifice impetrandi, quod faciet si ex-
plicantur rationes, proferantur exempla, & reci-
tentur sententiae favorabiles titulo communis boni,
& majoris gloriae Dei, quae est scopus Societatis.**



CHAP.

III. Idem

CHAP. II.

In what manner the SOCIETY must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction.

I. **P**rinces and persons of distinction everywhere must by all means be so managed, that we may have their ear, and that will easily secure their hearts: by which way of proceeding, all persons will become our creatures, and no one will dare to give the society the least disquiet or opposition.

II. That ecclesiastical persons gain a great footing in the favour of princes and noblemen, by winking at their vices, and putting a favourable construction on whatever they do amiss, experience convinces; and this we may observe in their contracting of marriages with their near relations and kindred, or the like. It must be our business to encourage such, whose inclination lies this way, by leading them up in hopes, that thro' our assistance they may easily obtain a dispensation from the pope; and no doubt he'll readily grant it, if proper reasons be urged, parallel cases produced, and opinions quoted which countenance such actions, when the common good of mankind, and the greater advancement of God's glory (which are the only end and design of the society) are pretended to be the sole motives to them.

C

III. The

III. Idem faciendum si princeps aggreditur aliquid faciendum non aequae magnatibus omnibus gratum; permovendus nempe animus ei, & instigandus, ceterorum vero animi commovendi ad hoc ut principi sese accommodent, neque contradicant; in genere tamen tantum, nec umquam ad particularia descendendo, ne societati imputetur, si male negotium successerit; & siquidem hoc aliquando factum reprobetur, recitentur monita contraria hac plane prohibentia, & adhibeatur auctoritas aliquorum patrum, de quibus constat quod hac ipsa monita illos lateant, qui etiam cum juramento asserere poterunt societatem, quoad hac qua illi impropereantur, calumniam pati.

IV. Juvabit etiam non parum ad occupandos principum animos, si nostri dextre & per tertias personas insinuent se ad legationes honorificas & favorabiles ad alios principes aut reges pro illis obundas, praesertim apud pontificem & supremos monarchas; hac enim occasione sese & societatem commendare poterunt, quare non nisi zelosi valde & versati in instituto nostro ed erunt destinandi.

V. Alumni principum & domestici praecipue, quibus familiariter utuntur, per munuscula praecipue & varia pietatis officia vincendi sunt, ut tandem nostros fideliter de humoribus & inclinationibus

III. The same must be observ'd, when the prince happens to engage in any enterprize, which is not equally approv'd by all his nobility; for in such cases, he must be egg'd on and excited; whilst they, on the other hand, must be dissuaded from opposing him, and advis'd to acquiesce in all his proposals: But this must be done only in *generals*, always avoiding *particulars*; lest, upon the ill success of the affair, the miscarriage be thrown upon the society. And shou'd ever the action be call'd in question, care must be taken to have instructions always ready, plainly forbidding it; and these also must be back'd with the authority of some senior members, who being wholly ignorant of the matter, must attest upon oath, that such groundless insinuations are a malicious and base imputation on the society.

IV. 'Twill also very much further us in gaining the favour of princes, if our members artfully worm themselves, by the interest of others, into honourable embassies to foreign courts in their behalf; but especially to the pope and great monarchs; for by such opportunities, they will be in a capacity both to recommend themselves and their Society. To this end therefore, let none but thorough zealots for our interest, and persons well versed in the schemes and institution of the society, be ever pitch'd upon for such purposes.

V. Above all, due care must be taken to curry favour with the minions and domesticks of princes and noblemen; whom by small presents, and many offices of piety, we may

tionibus principum & magnatum instruant, sic facile illis societas sese accommodabit.

VI. Experientia etiam docuit in domo Austria, aliisque regnis Gallie, Polonie, &c. caterisque ducatibus, quantum societas sese iuverit tractandis matrimoniis inter principes. Quare prudenter proponantur exquisiti conjuges, qui cum parentibus vel amicis nostrorum sunt amici vel familiares.

VII. Fœmina principes per domesticas potissimum, quæ à cubiculis sunt, facillime vincentur, quare illæ omnibus modis foveantur, sic enim ad omnia, etiam secretissima, in familia aditus patebit.

VIII. In conscientiiis magnatum regendis sequentur nostri confessarii sententiam illorum auctorum qui liberiolem conscientiam faciunt contra opinionem aliorum religiosorum, ut, relictis illis, à nostra directione & consiliis toti velint dependere.

IX. Tam principes quam pralati, alique omnes qui societati favorem extraordinarium prestare possunt, participes faciendi sunt omnium meritorum societatis, exposito illis momento huius summi privilegii.

X. Insinu-

so far byass, as by means of them to get a faithful intelligence of the bent of their masters humours and inclinations ; thus will the society be the better qualified to chime in with all their tempers.

VI. How much the society has benefited from their engagements in marriage-treaties, the houses of *Austria* and *Bourbon* ; *Poland* and other kingdoms, are experimental evidences. Wherefore let such matches be with prudence pick'd out, whose parents are our friends, and firmly attached to our interests.

VII. Princesses and ladies of quality are easily to be gain'd by the influence of the women of their bed-chamber ; for which reason, we must by all means pay a particular address to these, for hereby there will be no secrets in the family, but what we shall have fully disclos'd to us.

VIII. In directing the consciences of great men, it must be observ'd, that our confessors are to follow the opinion of those who allow the greater latitude, in opposition to that of other religious orders ; that, their penitents being allur'd with the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and counsel.

IX. Princes, prelates, and all others who are capable of being signally serviceable to the order, must be favour'd so far as to be made partakers of all the merits of the society, after a proper information of the high importance of so great a privilege.

X. Insinuanda etiam caute & prudenter facultates amplissima societatis absolvendi etiam a casibus reservatis, respectu aliorum pastorum aut religiosorum, item dispensandi in jejuniis, debito reddendo, aut petendo, matrimonii impedimentis, aliisque notis, in quo fiet ut plurimi ad nos recurrant & obstringantur.

XI. Invitandi ad conciones, sodalitates, orationes, actiones, declamationes, &c. in quibus carminibus, inscriptis thesibus honorandi, tum si expedit in triclinio mensa excipiendi, variisque & dictis salutandi.

XII. Inimicitia & dissensiones inter magnates ad nos distrahenda erunt ut componantur, sic enim in negotiam familiarium & secretorum paulatim poterimus devenire, & alterutram partem nobis devincire.

XIII. Quod si monarcha vel principi serviat aliquis societati parum addictus, invigilandum ut sive per nostros, sive potius per alios ille in amicitiam ac familiaritatem societatis inducatur, promissis, favoribus ac promotionibus per principem, aut monarcham suum procurandis.

X. Let these notions be cautiously and with cunning instill'd into the people, that this society is entrusted with a far greater power of absolving, even in the nicest cases ; of dispensing with fasts ; with paying and demanding of debts ; with impediments of matrimony, and other common matters, than any other religious order : which insinuations will be of such consequence, that many of necessity must have recourse to us, and thereby lay themselves under the strictest obligations.

XI. It will be very proper to give invitations to such to attend our sermons and fellowships, to hear our orations, and declamations, as also to complement them with verses and theses ; to address them in a genteel and complaisant manner, and at proper opportunities to give them handsome entertainments.

XII. Let proper methods be us'd to get knowledge of the animosities that arise among great men, that we may have a finger in reconciling their differences ; for by this means, we shall gradually become acquainted with their friends and secret affairs, and of necessity engage one of the parties in our interests.

XIII. But should discovery happen to be made, that any person serves either king or prince, who is not well-affected towards our society, no stone must be left unturn'd by our members, or (which is more proper) some other, to induce him by promises, favours, and preferments, (which must be procur'd for him under his king or prince,) to entertain a friendship for, and familiarity with us.

XIV. Let

XIV. Caveant omnes quacumque ratione dimissos à societate, & praesertim illos, qui sua sponte ab ea discedere voluerunt, apud quemquam commendare, aut promovere ; quia quantumcumque illi dissimulent, semper tamen irreconciliabile odium adversus societatem gerunt.

XV. Denique ita omnes solliciti sint, principes, magnates, & magistratus cujusque loci conciliare, ut etiam contra consanguineos, & affines, & amicos suos, pro illis, quando occasio sese obtulerit, strenue fideliterque agant.



CAP.

XIV. Let all be very cautious of recommending or preferring such as have been any way dismiss'd from the society, but especially those who of their own accord have departed from it; for let them disguise it ever so cunningly, nevertheless they always retain an implacable hatred against our Order.

XV. Finally, Let all with such artfulness gain the ascendant over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations, and most intimate friends, when we say 'tis for our interest and advantage.



CHAP.

C A P. III.

Quomodo agendum SOCIETATI
cum illis qui magnæ sunt auctori-
tatis in republica, & quamvis di-
vites non sint, aliis tamen modis
juvare possunt.

I. **P**ater supradicta, qua fere omnia proporti-
onaliter illis applicari possunt, curanda est
gratia illorum adversus adversarios nostros.

II. Utendum etiam auctoritate, prudentia, &
consilio eorum, ad contemptionem bonorum & ac-
quisitionem variorum munerum à societate obe-
undorum; adhibito etiam tacite & plane secreto
illorum nomine, in augmentatione bonorum tem-
poralium, si satis illis putetur confidendum.

III. Adhibendi etiam ut mitigent & compes-
cant homines viliores, & plebem societati nostra
contrariam.

IV. Ab episcopis, praelatis, & aliis superiori-
bus ecclesiasticis, pro diversitate rationum & pro-
pensione in nos, ea exigenda qua fuerint opportuna.

C H A P. III.

How the SOCIETY must behave themselves towards those who are at the helm of affairs, and others who, altho' they be not rich, are notwithstanding in a capacity of being otherwise serviceable.

I. **A**LL that has been before mention'd, may in great measure be apply'd to these; and we must also be industrious to procure their favour against every one that opposes us.

II. Their authority and wisdom must be courted, for obtaining several offices to be discharg'd by us; we must also make a handle of their advice with respect to the contempt of riches; though at the same time, if their secrecy and faith may be depended on, we may privately make use of their names, in amassing temporal goods for the benefit of the society.

III. They must be also employ'd in calming the minds of the meaner sort of people, and in wheedling the aversions of the populace into an affection for our society.

IV. As to bishops, prelates, and other superiour ecclesiasticks, they must be importun'd for such things only as shall appear necessary; and even for these, with a proper regard to the diversity of our occasions, and the tendency of their inclinations to serve us.

V. In

V. In quibusdam partibus satis erit, si procuratur ut pralati & parochi efficiant quod subditi illorum societatem revereantur, & ipsi ministeria nostra non impediant, in aliis locis ubi plus possunt, ut in Germania, Polonia, &c. sacrosancte colendi, ut auctoritate illorum & principum, monasteria, parochie, prepositura, patronatus, altarium fundationes, loca pia fundata ad nos develli possint; facillime enim ea assequi poterimus in locis ubi Catholici hareticis & schismaticis permisti sunt. Demonstrandum ejusmodi Pralatis, immensum fructum & meritum ex talibus mutationibus oriundum, à sacerdotibus, secularibus, & monachis non expectandum; quod si fecerint, laudandus palam illorum zelus, etiam scripto, inculcandaque memoria facti perpetua.

VI. Conandum eo fine ut pralati tales nostris tum à confessionibus, tum à consiliis utantur, & si quidem in spe sint, aut prætensione ad altiores gradus in curia Romana, juvandi omni contentione, ac conatu amicorum, ubicumque ad hoc conferre valentium.

VII. Curent etiam nostri apud episcopos & principes, ut dum fundant collegia, ac ecclesias parochiales,

V. In some places, it will be sufficient if we can prevail with the prelates and curates, to cause those under them only to bear a reverence to our order, and that they themselves will be no hindrance to us in the discharge of our ministry. In others, where the Clergy are more predominant, as in *Germany, Poland, &c.* they must be address'd with the profoundest respect, that by their and the prince's authority, monasteries, parishes, priories, patronages, foundations of masses, and religious places may be drawn into our clutches; and this is no hard matter to be obtain'd, in those places where catholicks are intermix'd with hereticks and schismaticks. And for the better effecting of this, it will be of great importance to remonstrate to these prelates the prodigious advantage and merit there will be in changes of this sort, which can hardly be expected from priests, seculars, and monks. But should they be prevail'd upon, their zeal must then be rewarded with publick commendations, and the memory of the action transmitted in writing to latest posterity.

VI. In prosecution of the same end, we must engage such prelates to make use of us both for confessors and counsellors; and if they at any time aim at higher preferment from the see of *Rome*, their pretensions must be back'd with such strong interest of our friends in every place, as we shall be almost sure not to meet with a disappointment.

VII. Due care must be also taken by such of our members who have intercourse with bishops and princes, that the society, when these found either colleges or parochial churches,

chiales, societas habeat potestatem statuendi vicarium habentem curam animarum, ipse vero superior loci pro tempore existens sit parochus, & sic totum regimen ecclesie illius erit nostrum, & parochiani omnes societati plene erunt subiecti, ut quidvis ab illis impetretur.

VIII. Ubi academici sunt nobis repugnantes, vel catholici, aut heretici cives fundaciones impediētes, ibi per pralatos conandum, & primaria cathedra concionatorie occupentur; sic enim continget societatem aliquando saltem necessitates, ac rationes per occasionem saltem exposituram.

IX. Maxime vero pralati ecclesie devinciendi erunt, quando agetur de beatificatione aut canonizatione nostrorum, & tunc omnibus modis à magnatibus & principibus littera procuranda erunt, in quibus apud sedem apostolicam negotium promoveatur.

X. Si contingat pralatos aut magnates legationem obire, cavendum sedulo ac praveniendum, ne aliis religiosis qui nobiscum certant, utantur, ne affectum in illos transferant, & in provincias ac civitates in quibus nos moramur inducant. Quod si huiusmodi legati transiverint illas provincias vel civitates, ubi societas collegia habet, excipiantur magno honore & affectu, & pro modestia religiosa tractentur.

churches, may always have the power of presenting vicars for the cure of souls; and that the superintendant of the place for the time being be appointed curate, to the end we may grasp the whole government of the church; and its parishioners by that means become such vassals to us, that we can ask nothing of them, that they will dare to deny us.

VIII. Wherever the governours of academies hamper our designs, or the catholicks or hereticks oppose us in our foundations; we must endeavour by the prelates to secure the principal pulpits; for by this means, the society at least may some time or other have an opportunity of remonstrating their wants, and laying open their necessities.

IX. The prelates of the church, above all others, must be mightily caressed when the affair of canonization of any of our members is upon the foot; and at such a time, letters by all means must be procur'd from princes and noblemen, by whose interest the matter may be promoted at the court of *Rome*.

X. If ever it happen that prelates or noblemen are employ'd in embassies, all caution must be taken to prevent them from using any religious order that opposes our's, least their disaffection to us should be infus'd into their masters, and they propagate it among the provinces and cities where we reside. And if ever ambassadors of this kind pass thro' provinces or cities where we have colleges, let them be receiv'd with all due marks of honour and esteem, and as handsomely entertain'd as religious decency can possibly admit of.

CAP. IV.

Quæ commendata esse debeant concionatoribus & confessoribus magnatum.

I. **N**ostri principes, virosque illustres ita dirigant, ut solum ad maiorem Dei gloriam tendere videantur, & ad talem austeritatem conscientia, quam ipsimet principes concedunt; neque enim statim, sed sensim spectare debet directio illorum externam & politicam gubernationem.

II. Ideo saepe illis inculcandum distributionem honorum & dignitatum in rep. spectare ad iustitiam, graviterque Deum offendi à principibus, si contra eam spectant, & ex passione procedant. Protestentur saepe ac serio se nullo modo velle in Reip. administrationem ingerere, sed invitos dicere, ratione officii sui; tum ubi semel bene hac apprehenderint, explicetur quibus virtutibus praediti esse debeant, qui ad dignitates & munia publica ac primaria assumendi sunt, nominenturque tandem, & commendentur ab illis, qui sunt sinceri amici societatis; hoc tamen non fiet immediate per nostros, nisi princeps ad hoc coegerit, sed plus gratia habebit, si interponantur amici vel familiares principis.

III. Quo-

C H A P. IV.

The chief things to be recommended to preachers, and confessors of noblemen.

I. **L**ET the members of our society direct princes and great men in such a manner, that they may seem to have nothing else in view but the promotion of God's glory; and advise them to no other austerity of conscience, but what they themselves are willing to comply with; for their aim must not, immediately, but by degrees and insensibly, be directed towards political and secular dominion.

II. We must therefore often inculcate into them, that honours and preferments in the state shou'd always be conferr'd according to the rules of justice; that God is very much offended at princes, when they any ways derogate from this principle, and are hurry'd away by the impulse of their passions. In the next place, our members must with gravity protest, and in a solemn manner affirm that the administration of publick affairs is what they with reluctance interfere in; and that the duty of their office obliges them often to speak such truths as they wou'd otherwise omit. When this point is once gain'd, care must be taken to lay before them the several virtues persons shou'd be furnish'd with, who are to be admitted into publick employs; not forgetting slyly to recommend to them such as are sincere friends to our order: but this

III. Quocirca confessoriū & concionatores nostri informantur ab amicis nostris, qui pro quōvis munere sunt apti, praesertim tales qui erga societatem liberales sunt, horum nomina apud se habent, & suo tempore cum dexteritate, sive per se, sive per alios, principibus insinuent.

IV. Meminerint summopere confessoriū & concionatores, principes suaviter & blande tractare, nullo modo in concionibus & privatis colloquiis perstringere, omnes pavores ab illis remove, & in spe, fide, justitia politica potissimum adhortari.

V. Munuscula parva vix unquam pro privato usu acceptent, sed commendent necessitatem communem provinciae aut collegii, domi cubiculo simpliciter instructo gaudeant, neque curiose nimis se vestiant, & ad abjectiores personas, quae in palatio sunt, juvandas ac consolandas prompte se conferant, ne solis magnatibus praesto esse videantur.

VI. Quam

must be done in such a manner, as not immediately to come from us (unless the princes enjoin it :) for it may be effected with a far better grace by such as are their favourites and familiars.

III. Wherefore, let the confessors and preachers belonging to our order, be informed by our friends of persons proper for every office, and above all, of such as are our benefactors ; whose names let them always carefully keep by them, that when proper opportunities occur, they may be palm'd upon the prince by the dexterity of our members, or their agents.

IV. Let the confessors and preachers always remember, with complaisance and a winning address, to soothe princes, and never give them the least offence in their sermons or private conversations ; to dispossess their minds of all imaginary doubts and fears, and exhort them principally to faith, hope, and political justice.

V. Let them seldom or never accept of small presents for their own private use, but rather recommend the common necessities of the province or college. At home, let chambers plainly furnish'd content them ; and let them not appear in showy dresses, but be ready at every turn to administer their ghostly advice to the meanest person about the palace ; lest they give others occasion to believe, they are willing to be helpful to none but the great.

VI. Im-

VI. Quam primum post mortem officialium
curent ut de substituendis amicis societatis mature
agant, & suspitione se eximant extorti regimi-
nis; quare etiam, uti supradictum est, imme-
diate se non impendent, sed amicos fideles, ac po-
tentes, qui sustinere invidiam possunt, si qua ori-
atur.



CAP.

VI. Immediately upon the death of any person in post, let them take timely care to get some friend of our society preferr'd in his room ; but this must be cloaked with such cunning and management, as to avoid giving the least suspicion of our intending to usurp the prince's authority ; for this reason (as has been already said) we our selves must not appear in it, but make a handle of the artifice of some faithful friends for effecting our designs, whose power may skreen them from the envy which might otherwise fall heavier upon the society.



CHAP.

CAP. V.

Quomodo agendum cum religiosis,
qui iisdem in ecclesia, quibus nos,
functionibus vacant.

I. **G**enus istud hominum ferendum animose,
interim principibus & illis, qui aliqua
auctoritate valent, & aliquo modo nobis addicti
sunt, explicandum & indicandum opportune no-
stram societatem omnium ordinum continere per-
fectionem, præter tantum & exteriorem in victu
& vestitu asperitatem, & si qua religiones in ali-
quo excellant, societatem in eminentiori modo lu-
cere in ecclesia Dei.

II. Inquirantur & notentur defectus aliorum
religiosorum, quibus prudenter & plerumque per
modum deplorationis apud fideles amicos paulatim
detectis ac propalatis, ostendatur, minus feliciter
illos satisfacere istis functionibus, quibus nobiscum
concurrunt.

III. Majori conatu eundem est contra eos, qui
scholas pro juventute docenda instituere volunt
istis locis, in quibus cum honore & utilitate no-
stri docent. Ostendant principibus & magistra-
tibus tales fore perturbationi & seditioni Reip. ni-
si impediuntur, qua ab ipsismet pueris, qui di-
versimode instruentur, incipient, denique socie-
tatem sufficere juventuti erudienda. IV. Quod

CHAP. V.

What kind of conduct must be observ'd towards such religious persons as are employ'd in the same ecclesiastical functions with us.

I. **W**E must not be discouraged or beat down by this sort of men, but take proper opportunities, demonstrably to convince princes, and others in authority, who are any way attach'd to our interest, that our order contains the perfection of all others, excepting only their cant and outward austerity of life and dress; but if another order shou'd claim pre-eminence in any particular, that 'tis our's which shines with the greatest lustre in the church of God.

II. Let the defects of other religious orders be diligently canvas'd and remark'd, and, after full discovery, gradually publish'd to our faithful friends, but always with prudence and a seeming sorrow; and let it be pretended, that 'tis not in their power to acquit themselves so happily as we, even in the discharge of those functions which are common to us both.

III. But far greater efforts must be made against those, who attempt setting up schools for the education of youth, in places where any of our members do the same already with honour and advantage. And in this case, princes and magistrates must be told, that such, unless timely prevented, will cer-
tainly

IV. Quod si religiosi litteras pontificias obtinuerint, aut cardinalium commendationem pro se habeant, agant nostri contra per principes ac magnates, qui pontificem informant de bene meritis Societatis, & sufficientia ut per illam pacifice iuventus instruatur: procurent etiam & exhibeant testimonia à magistratibus danda de bona illorum conversatione & institutione.

V. Interim pro viribus nostri studeant edere specimen singulare virtutis & doctrinae, exercendo studiosos in studiis, aliisque plausibilibus ludis scholasticis, magnatibus ac magistratibus & populo spectantibus.



tainly prove nurseries of tumults and sedition; for children, from different methods of instruction, must necessarily imbibe different principles; and lastly, we must persuade them, that no society but our's is qualified for discharging an office of so great importance.

IV. And shou'd these religious orders procure license from the pope, or obtain recommendations from cardinals, our members must oppose these by the interest of princes and noblemen, who shou'd inform his holiness of the merits of our society, and its capacity for the peaceful education of youth; and let this be corroborated by testimonies from the magistrates of the place, concerning the good behaviour and faithful instruction of such as are committed to our care.

V. In the mean time, let our members be mindful to give the publick some signal instances of their virtue and learning, by directing their pupils in the presence of the gentry, magistrates, and populace, in their several studies, or engaging them in the performance of some other scholastick exercises proper for gaining publick applause.



E

CHAP.

C A P. VI.

De conciliandis societati viduis opulentis.

I. **D**Eligantur ad hoc opus patres provec̃ta atatis, complexionis vivacis & conversationis grata, ab illis visitentur vidua illa, & simul atque affectum aliquem erga societatem ostendant, vicissim opera & merita societatis illis offerantur, quod si acceptent & ecclesias nostras visitare cœperint, prospiciatur eis de confessorio, à quo bene dirigantur praesertim in ordine ad constantiam in statu viduali; enumerando & laudando illius fructus & felicitatem, certoque spondeant & tamquam obsoles promittant aeternum meritum hac ratione conquirendum, & efficacissimum esse medium ad purgatorias poenas evitandas.

II. Procuret idem confessorius ut sacello vel oratorio alicui domo adornando occupentur, in quo meditationibus aliisque exercitiis spiritualibus vacare possint, ut sic facilius à conversatione, & procorum visitationibus avocentur, & quamvis sacellatum habeant, nostri tamen à celebratione missæ, & praecipue ab exhortationibus opportune faciendis

C H A P. VI.

Of proper methods for inducing rich widows to be liberal to our society.

I. **F**OR the managing this affair, let such members only be chosen as are advanc'd in age, of a lively complexion and agreeable conversation; let these frequently visit such widows, and the minute they begin to shew any affection towards our order, then is the time to lay before them the good works and merits of the society: if they seem kindly to give ear to this, and begin to visit our churches, we must by all means take care to provide them confessors, by whom they may be well admonish'd, especially to a constant perseverance in their state of widowhood; and this, by enumerating and praising the advantages and felicity of a single life; and let them pawn their faiths, and themselves too as a security, that a firm continuance in such a pious resolution, will infallibly purchase an eternal merit, and prove a most effectual means of escaping, the otherwise certain pains of purgatory.

II. And let the same confessors perswade them to engage in beautifying some chapel or oratory in their own houses, as a proper place for their daily meditations and devotions: by this means, they will be more easily disengag'd from the conversation and address of importunate suitors; and altho'

faciendis non abstineant, & sacellatum sub se continere studeant.

III. *Caute & sensim mutanda quæ ad gubernationem domus spectant, sic habita ratione personæ, loci, affectus, & devotionis.*

IV. *Amoliendi potissimum tales domestici (sed paulatim) qui plane cum societate non communicant aut correspondent, talesque commendandi (si qui substituendi sint) qui à nostris dependeant aut dependere velint, sic enim omnium, qui in familia aguntur, participes esse poterimus.*

V. *Totus conatus confessarii hoc spectet, ut vidua ejus consilio in omnibus utatur & acquiescat, quod ostendetur per occasionem, esse unicuique fundamentum profectus spiritualis.*

VI. *Consulatur & celebretur frequens usus sacramentorum, præsertim pœnitentiæ, in quo intima animi sensa & tentationes quascumque liberime aperiat, deinde frequens communio, auditus sacri ipsiusmet confessarii, ad quod invitabitur cum promissis peculiaribus precibus, recitatio litaniarum & quotidianum examen conscientie.*

VII. *Juva-*

they have a chaplain of their own, yet never let the confessors desist from celebrating mass, nor on all occasions giving them proper exhortations; and to be sure (if possible) to keep the chaplain under.

III. Matters which relate to the management of the house, must be chang'd insensibly, and with the greatest prudence, regard being had to person, place, affection and devotion.

IV. Care must be taken to remove such servants particularly, as do not keep a good understanding with the society; but let this be done by little and little; and when we have manag'd to work them out, let such be recommended as already are, or willingly wou'd become our creatures; thus shall we dive in to every secret, and have a finger in every affair transacted in the family.

V. The confessor must manage his matters so, that the widow may have such faith in him, as not to do the least thing without his advice, and his only; which he may occasionally insinuate to be the only basis of her spiritual edification.

VI. She must be advis'd to the frequent use and celebration of the sacraments, but especially that of penance; because in that she freely makes a discovery of her most secret thoughts, and every temptation. In the next place, let her frequently communicate, and apply for instructions to her confessor; to the performance of which, she must be invited by promises of some prayers adapted to her particular occasions; and lastly, let her every day

VII. Jurabit etiam non parum ad plenissimam cognitionem omnium inclinationum ejus, confessio generalis, etiamsi alias alteri facta fuerit, iterata.

VIII. Exhortationes fient de bonis viduitatis, de molestiis matrimonii praesertim iterati, de periculis quae simul incurruntur, &c. quae maxime ad hominem sunt.

IX. Proponendi subinde & dextre proci aliqui, sed tales à quibus scitur bene viduam abhorreere; describantur aliorum vitia, & mali mores, si qui putentur illi arridere, ut sic universim secundas nuptias nauseet.

X. Quando ergo circa viduitatis statum bene affectam esse constat, tunc commendanda vita spiritualis; non religiosa, cujus incommoda potius proponenda, & exaggeranda, sed qualis fuit Paule, & Eustochii, &c. prospiciatque confessorius ut quantocyus voto castitatis saltem ad biennium vel triennium emisso, omnem aditum ad secundas nuptias excludat, quo tempore omnis conversatio cum sexu impari, & recreationes etiam cum consanguineis & affinibus prohibenda, titulo majoris conjunctionis cum Deo. Ecclesiastici autem à quibus vidua visitabitur, aut quos visitabit, si omnes

rehearse the litany, and strictly examine her conscience.

VII. It will be also a great help to the obtaining a perfect knowledge of all her Inclinations, to prevail with her to repeat a general confession, altho' she has formerly made it to another.

VII. Discourses must be made to her concerning the advantages of the state of widowhood, the inconveniencies of wedlock, especially when 'tis repeated, and the dangers to which mankind expose themselves by it; but above all, such as more particularly affect her.

IX. It will be proper, every now and then, cunningly to propose to her some match, but such a one, be sure, as you know she has an aversion to; and if it be thought that she has a kindness for any one, let his vices and failings be represented to her in a proper light, that she may abhor the thoughts of altering her condition with any person whatsoever.

X. When therefore 'tis manifest, that she is well dispos'd to continue a widow, it will then be time to recommend to her a spiritual life, but not a recluse one, the inconveniencies of which must be magnify'd to her; but such a one as *Paula's* or *Eustochius's*, &c. and let the confessor, having as soon as possible prevail'd with her to make a vow of chastity, for two or three years at least, take due care to oppose all tendencies to a second marriage; and then all conversation with men, and diversions even with her near relations and kinsfolks must be
 3 forbid

omnes excludi nequeant, tamen tales sint qui ex
nostrorum commendatione admittantur, vel à no-
strorum nutu dependeant.

XI. Huc usque ubi progressum fuerit, paulatim
ad bona opera præsertim eleemosynas inducenda
erit vidua, qua tamen nulla ratione præstabit
sine sui patris spiritualis directione; cum pluri-
mum interfit, ut cum discretione talentum in
lucrum spirituale detur, & eleemosyna male col-
locata sint sæpe causa vel fomentum peccatorum,
& sic simplicem tantum fructum & meritum cau-
sent.



CAP.

forbid her, under pretence of entering into a stricter union with God. As for the ecclesiasticks, who either visit the widow, or receive visits from her, if they all can't be work'd out, yet let none be admitted but what are either recommended by some of our society, or are dependants upon them.

XI. When we have thus far gain'd our point, the widow must be, by little and little, excited to the performance of good-works, especially those of Charity; which, however, she must by no means be suffer'd to do, without the direction of her ghostly father, since 'tis of the last importance to her soul, that her talent be laid out with a prospect of obtaining spiritual interest; and since charity ill-apply'd, often proves the cause and incitement to sins, which effaces the merit and reward that might otherwise attend it.



CHAP.

C A P. VII.

Quomodo conservandæ viduæ, & disponendum de bonis quæ habent.

I. **U**Rgeantur continuo ut pergant in devotione & operibus bonis, sic ut nulla hebdomada transeat, quin sua sponte aliquid in honorem Christi, B. Virginis, vel patroni sui præscindant à se de superfluis; quod ipsum in pauperes erogent, vel ornatui templorum destinent, donec spoliis plerisque & primitiis Ægypti sint exuta.

II. Quod si præter communem affectum, suam erga societatem nostram liberalitatem testentur, idque facere continuent, fiant omnium meritorum societatis participes, cum indulto speciali Provincialis, aut etiam, si tanta persona fuerint, generalis.

III. Si emiserint votum castitatis, renouent illud more nostro bis in anno, concessa illis pro illa die recreatione honesta cum nostris.

IV. Visitentur crebro, & iucundis colloquiis, & historiis spiritualibus, ac facetiis recreentur & foveantur, juxta uniuscujusque humorem & inclinationem.

V. Non

C H A P. VII.

*How such widows are to be secured,
and in what manner their effects are
to be dispos'd of.*

I. **T**HEY are perpetually to be press'd to a perseverance in their devotion and good works, in such manner, that no week pass in which they do not, of their own accord, lay somewhat apart out of their abundance, for the honour of Christ, the blessed Virgin, or their patron saint; and let them dispose of it in relief of the poor, or in beautifying of churches, till they are entirely strip'd of their superfluous stores, and unnecessary riches.

II. But if, besides their general acts of beneficence, they shew a particular liberality to us, and continue in a course of such laudable works, let them be made partakers of all the merits of the society, and favour'd with a special indulgence from the provincial, or even from the general, if their quality be such as may in some measure demand it.

III. If they have made a vow of chastity, let them, according to our custom, renew it twice a year; and let the day whereon this is done, be set apart for innocent recreations with the members of the society.

IV. Let them be frequently visited, and entertain'd in an agreeable manner, with spiritual stories; and also diverted with pleasant discourses,

V. Non tractentur nimis rigida in confessione, ne morose nimis fiant, nisi forte amissa spe gratiam illarum aliunde occupatam recuperandi; in quo magna discretione de inconstanti mulierum genio judicandum.

VI. Arceantur ingeniose à visitationibus & festivitatibus aliorum templorum, maxime religionum, & inculcetur illis omnes aliorum ordinum indulgentias in societatem esse refusas.

VII. Si lugendum ipsis sit, permittatur ornatus lugubris cum honesta majestate aliquid spirituale simul & mundanum spirans, ut non apprehendant se à viro spirituali plane gubernari; denique modo non sit periculum inconstantia, & erga societatem fideles & liberales inveniantur, concedatur illis quidquid ad sensualitatem requirunt, moderate & excluso scandalo.

VIII. Collocentur apud viduas alie puella honesta & parentibus divitibus ac nobilibus nata, qua nostrorum directioni, & modo vivendi paulatim assuescant; his presit aliqua à confessario totius familie ad hoc electa & constituta; subjiciantur syndicationibus aliisque consuetudinibus societatis, & qua sese accommodare nolunt, dimittantur ad parentes vel alios à quibus adducte erant, describan-

discourses, according to their particular humours and inclinations.

V. They must not be treated with too much severity in confession, lest we make them morose and ill-temper'd, unless their favour be so far engag'd by others, that there is danger of not regaining it; and in this case, great discretion is to be us'd in forming a judgment of the natural inconstancy of women.

VI. Good management must be us'd to prevent their visiting the churches of others, or seeing their feasts, but especially those of religious orders; for which purpose, let them hear it often repeated, that all the indulgences of other orders are with greater extent contain'd in our's.

VII. If they propose to put on a weed, give them the liberty of such a becoming dress as has in it an air both religious and fashionable: that they may not think they are altogether to be govern'd by their spiritual guide. Lastly, if there be no suspicion of their inconstancy, but they are, on the contrary, faithful and liberal to our society, allow them in moderation, and without offence, whatever pleasures they have an inclination to.

VIII. Let women that are young, and descended from rich and noble parents, be plac'd with those widows, that they may, by degrees, become subject to our directions, and accusom'd to our method of living: As a governess to these, let some woman be chosen and appointed by the family-confessor; let these submit to all the censures, and

F

other

describantur tamquam dyscola, difficilis genii,
 &c.

IX. Nec minor cura sanitatis, & recreationis
 illarum, quam salutis habenda erit; quare si de
 valetudine conquerantur, statim jejunia, cilicia,
 disciplina, aliaque pœnitentia corporales, prohibe-
 buntur; neque permittantur ad templum etiam
 exire, sed domi secreto & caute administrentur.
 Dissimuletur cum illis ingressus in hortum vel col-
 legium, modo secrete id fiat, permittantur collo-
 quia & recreationes secreta cum iis qui maxime
 arriiserint.

X. Pro dispositione reddituum quos habet vidua
 in favorem societatis facienda, proponatur perfe-
 ctio status hominum sanctorum, qui relicto mundo,
 parentibus, & bonis abdicatis, cum magna resig-
 natione, & animi hilaritate Deo servierunt. Ex-
 ponantur in ordine ad hoc qua habentur in con-
 stitutione & examine societatis, de istiusmodi re-
 nunciatione & abnegatione omnium rerum. Al-
 legentur exempla viduarum, qua sic brevi in san-
 ctas evaserunt, cum spe canonizationis, si sic in
 finem usque perseveraverint, ostendaturque ipsis
 non defuturam ad hoc nostrorum apud pontificem
 auctoritatem.

other customs of the society; but such as will not conform themselves, immediately dismiss to their parents, or those who put them to us, and let them be represented as untractably stubborn, and of a perverse disposition.

IX. Nor is less care to be taken of their health and recreations than of their salvation; wherefore if ever they complain of any indisposition, immediately all fasting, canvas, discipline, and other corporal penance must be forbidden; nor let them be permitted to stir abroad even to church, but be tended at home with privacy and care. If they secretly steal into the garden, or college, seem as if you knew it not, and allow them the liberty of conversation and private diversions with those whose company is most agreeable to them.

X. That the widow may dispose of what she has in favour of the society, set as a pattern to her, the perfect state of holy men, who having renounc'd the world, and forsaken their parents, and all that they had, with great resignation and chearfulness of mind devoted themselves to the service of God. For the better effecting of this, let what is contain'd in the constitution and statutes of the society relating to this kind of renunciation, and forsaking of all things, be explain'd to them, and let several instances of widows be brought, who thus in a short time became saints, in hopes of being canoniz'd, if they continu'd such to the end. And let them be appriz'd, that our society will not fail to use their interest at the

XI. Imprimendum ipsis hoc firmiter, si conscientie perfecta quiete frui velint, omnino sine murmuratione, tadio, aut ulla renitentia interiori, sequendam esse tam in temporalibus quam in spiritualibus confessorii directionem, tamquam à Deo peculiariter destinati.

XII. Instruenda etiam per occasionem, gratus esse si personis ecclesiasticis, maxime religiosis spectata & exemplaris vite elemosynas suas dent, non nisi conscio tum & approbante confessario.

XIII. Cavebunt diligentissime confessarii, ne quocumque pretextu huiusmodi vidua illorum poenitentes alios religiosos invisant, aut familiaritatem cum illis ineant; quod ut impedian, conabuntur suo tempore depradicare societatem tanquam ordinem superlativum præ ceteris, & utilissimum in ecclesia, majoris auctoritatis apud pontificem & principes omnes, perfectissimum in se, quia dimittit noxios & inidoneos, adeoque sine spuma & fecibus vivit, quibus statent monachi, plerumque indocti, bardi, segnes, salutis sue incurii, ventricola, &c.

XIV. Proponant confessarii & suadeant illis ordinarias pensiones, & tributa, quibus sublevantur annuatim collegiorum & domorum professarum

rum

court of *Rome* for the obtaining such a favour.

XI. Let this be deeply imprinted on their minds, that, if they desire to enjoy perfect peace of conscience, they must, as well in matters temporal as spiritual, without the least murmuring, or inward reluctance, entirely follow the direction of their confessor, as one particularly allotted them by divine providence.

XII. They must be also instructed upon every occasion, that their bestowing of alms to ecclesiasticks, and even to the religious of an approv'd and exemplary life, without the knowledge and approbation of their confessor, is not equally meritorious in the sight of God.

XIII. Let the confessors take diligent care to prevent such widows as are their penitents, from visiting ecclesiasticks of other orders, or entering into familiarity with them, under any pretence whatsoever; for which end, let them, at proper opportunities, cry up the society as infinitely superior to all other orders; of the greatest service in the church of God, and of greater authority with the Pope, and all princes; and that 'tis the most perfect in itself, in that it discards all persons offensive or unqualify'd, from its community, and therefore is purified from that scum and dregs with which the monks are infected, who, generally speaking, are a set of men unlearned, stupid, and slothful, negligent of their duty, and slaves to their bellies.

XIV. Let the confessors propose to them, and endeavour to persuade them to pay small pensions and contributions towards the yearly

rum debita, præcipue domus professa Romana, nec immemores sint ornamentorum templi, cera, vini, &c. ad celebrationem missæ sacrificii necessariorum.

XV. Quod si in vita sua vidua ex pleno bona sua societari non inscripserit, proponatur illi per occasionem, & præsertim ingruente gravi morbo aut periculo vita, egestas, novitas & multitudo plurimorum collegiorum nondum fundatorum, inducanturque suaviter & fortiter ad sumptus faciendos, quibus eternam gloriam sunt fundatura.

XVI. Idem faciendum cum principibus, & benefactoribus aliis; persuadendum, inquam, ea quæ perpetua sunt in hoc mundo & in altero eternam illis gloriam à Deo paritura; quod si hinc inde aliqui malevoli allegent exemplum Christi, qui non habebat ubi caput reclinaret, velintque socios Jesu similiter esse pauperrimos, ostendatur & serio imprimatur passim omnibus, ecclesiam Dei nunc mutatam & monarchiam factam, quæ auctoritate & potentia magna tueri se debet, contra potentissimos inimicos, & esse lapidem illum parvum excisum qui crevit in montem maximum, prædictum per prophetam.

XVII. Iſtis

support of colleges and profess'd houses, but especially of the profess'd house at *Rome*; nor let them forget the ornaments of churches, wax-tapers, wine, &c. things necessary in the celebration of the sacrifice of the mass.

XV. If any widow does not in her life-time make over her whole estate to the society; whenever opportunity offers, but especially when she is seiz'd with sickness, or in danger of life, let some take care to represent to her the poverty of the greatest number of our colleges, whereof many just erected have hardly as yet any foundation; engage her, by a winning behaviour and inducing arguments, to such a liberality, as (you must persuade her) will lay a certain foundation for her eternal happiness.

XVI. The same art must be used with princes and other benefactors; for they must be wrought up to a belief, that these are the only acts which will perpetuate their memories in this world, and secure them eternal glory in the next: But should any persons out of ill-will pretend to trump up the example of our Saviour, who had not whereon to lay his head, and from thence urge, that the society of Jesus ought to distinguish themselves by their poverty: In answer to such insinuations as these, we must seriously inculcate on the minds of all, that the state of the church, being alter'd from what it was, and now chang'd into a monarchy, it cannot maintain its ground against mighty enemies, unless supported by great authority and power, and that 'tis that little stone which

XVII. *Istis quæ addictæ sunt eleemosynis et ornatui templorum, ostendatur crebro, summam perfectionem in eo consistere, quod terrenarum rerum amore sese exuentes, ipsum Christum ejusque socios earum possessores faciant.*

XVIII. *Sed quia minus semper sperandum à viduis, quæ liberos suos ad sæculum dirigunt, videbimus,*



CAP.

was foretold by the prophet, should be hewn out of the rock, and afterwards rise into a vast mountain.

XVII. Those who are inclin'd to acts of charity, and the adorning of temples, should be frequently told, that the highth of perfection consists in withdrawing their affections from earthly things, thereby making Christ and his followers possessors of them.

XVIII. But since our expectations must necessarily be less from widows that educate their children for the business of the world; we shall now proceed to lay down methods proper for preventing this inconvenience.



CAP. VIII.

Quomodo faciendum, ut filii & filiae
viduarum religiosum aut devotari-
um statum amplectantur.

I. **S**ICUT matribus fortiter, sic nostris sua-
viter in hac materia est agendum: ma-
tres, nimirum, instruenda ut proli sua reprehen-
sionibus, castigationibus, &c. molesta sint à te-
neris, dum proveciores praesertim filiae fuerint,
muliebrem ornatum & clenodias illis negent; op-
tando saepe & Deum rogando ut ad statum eccle-
siasticum adspirent, & pollicendo insignem do-
tem si moniales esse voluerint; exponant saepe dif-
ficultates quae in matrimonio sunt omnibus com-
munes, & si quas ipsamet in particulari expertae
sint, dolendo quod coelibatum suo tempore ma-
trimonio non pratulerint; denique sic agant con-
tinuo, ut filiae praesertim, tadio vitae apud matrem
tali modo transigenda, de statu religioso cogi-
tent.

II. Cum filiis conversentur nostri familiariter,
si quidem ad societatem nostram apti visi fuerint,
introducantur opportune in collegium, & osten-
dantur,

CH A P. VIII.

*How widows children are to be treated,
that they may embrace religion, or a
devoted life.*

I. **A**S it will behove the widows to act with resolution, so must we proceed with gentleness upon this occasion. Let the mothers be instructed to use their children harshly, even from their cradles, by plying them with reproofs and frequent chastisements, &c. And when their daughters are near grown up to discretion, let them then especially be deny'd the common dress and ornaments of their sex; at all times offering up prayers to God, that he would inspire them with a desire of entering into a religious order, and promising them very plentiful portions, on condition they would become nuns; let them lay before them the many inconveniencies attending every one in a marry'd state, and those in particular which they themselves have found by woful experience; often lamenting the great misfortune of their younger years, in not having preferr'd a single life. And lastly, let them persist to use them in this manner, that their daughters may think of a religious state, being tired by leading such a life with their mothers.

II. Let our members converse familiarly with their sons, and if they seem fit for our turn, introduce them occasionally into the college,

dantur, explicenturque illis ea, quæ quoquo modo grata futura, & ad societatem amplectendam invitatura creduntur, ut sunt horti, vineæ, domus rurales, & prædia, ubi nostri sese recreant; narretur illis itineratio ad diversa regna, communicatio cum principibus mundi, & quæcumque juvenilem ætatem oblectant, in refectorio & cubiculis exterior mundities, blanda conversatio inter nostros, regula nostra facilitas, cui tamen compromissa est gloria Dei, ordinis denique nostri super alios præ-eminentia, & colloquia simul faceta cum piis commisceantur.

III. Moneantur quasi ex revelatione interdum ad religionem in genere; deinde caute insinuetur perfectio & commoditas nostra præ cæteris, exponanturque tum in publicis exhortationibus, tum in privatis colloquiis, quam sit grave contra vocationem divinam calcitrare: tandemque inducantur ad facienda exercitia spiritualia, ut de statu vite deligendo concludant.

IV. Procurent nostri ut huiusmodi adolescentes instructores habeant societati addictos, qui continuo invigilent & hortentur; si autem reluctentur, subtrahantur hinc inde aliqua, ut radio vite afficiantur. Exponat mater difficultates familie. Tandem, si non ita commode fieri possit, ut sua sponte animum ad societatem adjiciant, mittantur

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college, and let every thing be shewn with the best face, to invite them to enter themselves of the order: as the gardens, vineyards, country-seats, and vills, where those of our society pass an agreeable life: let them be inform'd of our travels into several parts of the world, of our familiarity with princes, and whatever else may be agreeable to youth: let them see the outward neatness of our refectories and chambers, the agreeable intercourse we have one with another, the easiness of our rules, which yet has the promise of the glory of God: and lastly, the pre-eminence of our order above all others; not forgetting, amidst our discourses of piety, to entertain them also with pleasant and diverting stories.

III. Let us now and then (as if by divine inspiration) exhort them to religion in general; and then artfully insinuate the perfection and conveniencies of our institution above others: and take care to set in a due light, both in publick exhortations and private discourses, how heinous a crime it is to resist the immediate call of God; and lastly, let them be soothed to the performance of spiritual exercises, to determine them in the choice of such a state of life.

IV. We must also take care to provide for these youths, tutors that are firmly attach'd to our interests; who must keep a strict eye over them, and continually exhort them to such a course of life: but should they seem reluctant, abridge them of some of their former liberties, that by such restraint they may become conformable.

*rantur titulo studiorum ad remota societatis gym-
nasia, & ex parte matris pauca submittantur
solatia, ex parte vero societatis adhibeantur leno-
cinia, ut affectum in nostros transferant.*



formable. Let their mothers set forth the difficulties which the family labour under ; and if, after all, they can not be brought of their own accord to desire admission into the society; send them to distant colleges belonging to the order, under the notion of keeping them closer to their studies ; and from their mothers let them receive little countenance, but let our members make use of the most alluring Behaviour, that their affections may be brought over to us.



CAP. IX.

De redditibus collegiorum augendis.

I. **N**emo quantum fieri poterit ad ultimam professionem admittatur, quamdiu successiones aliquas expectet, nisi fratrem se juniorem habeat in societate, vel ob alias graves causas; in omnibus tamen & ante omnia consulendum est amplificationi societatis, secundum fines superioribus notos; qui in hoc saltem conspirent, ut ecclesia ad maiorem gloriam Dei pristino nitore restituatur, & totius cleri non nisi unus sit spiritus; quocirca frequenter monendum est & passim promulgandum, societatem partim constare ex professis adeo mendicis, ut præter largitiones quotidianas fidelium, careant omnibus omnino, partim etiam aliis patribus pauperibus quidem, sed qui possident bona stabilia, ne sint in gravamen populi pro studiis ac functionibus suis, ut sunt ceteri mendicantes; ideoque serio inculcent confessarii principum, magnatum, viduarum, & aliorum (à quibus societas multum sperare potest) ea quæ hanc materiam concernunt, ut dum spiritualia illis conferunt & divina, ad minimum terrena & temporalia ab illis recipiant, neque vix unquam omittant occasiones recipiendi cum offertur, si autem promissum fuerit & differatur, prudenter in memoriam revocetur, quantum tamen fieri potest omnem affectum erga divitias dissimulando; quod si quis ex confessariis sive magnatum sive aliorum, ad hæc in praxin redigenda minus industrius videatur, tempori & caute

C H A P. IX.

Of encreasing the revenues of our colleges.

I. **N**Ever admit any person, if it can well be prevented, to his last degree, so long as he shall have an expectation of any estate falling to him, unless he has a brother in the society who is younger than himself, or some other important reasons require it; but above all things, and in every action, the encrease of the society must be regarded, for ends known to the superiors; who in this point (no doubt) agree that, for the greater displaying of God's glory, the church shou'd be restor'd to its antient splendour, by the perfect harmony of all its clergy. Wherefore let it frequently, in every place, be published, that the society consists partly of professors so very poor, that, excepting the daily alms of the faithful, they are entirely destitute of the common necessities of life; and partly of others, poor indeed, but possessed of some little matters, by help whereof they subsist, being, neither for their studies, nor the duties they perform, an incumbrance to the people, as other mendicants are. Therefore let confessors of princes, and noblemen, widows and others, (from whom our expectations may reasonably be large) with great seriousness inculcate this notion, that while we administer to them in divine and spiritual things, they at least shou'd,

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caute amoveatur, alio in locum ejus suffecto: & si necessarium sit ad majorem poenitentium satisfactionem, ad remotiora collegia relegetur, dicendo societatem plurimum illius persona ac talentis ibidem indigere; nuper enim audivimus juvenes viduas immatura morte preventas, negligentia nostrorum suppellectilem valde pretiosam, templis societatis dicatam non legasse, eo quod tempestive acceptata non esset; neque est ad similia acceptanda tempus, sed bona poenitentium voluntas spectanda est.

II. Pralati, canonici, pastores, alique opulenti ecclesiastici industriis variis ad exercitia spiritualia sunt alliciendi, & paulatim sic mediante affectu erga res spirituales societati conciliandi, deinde eorum liberalitas paulatim prognosticanda.

III. Non negligent confessarii interrogare poenitentes suos (opportune tamen) de nomine, familia, affinis, parentibus, amicis, bonis, dein spectare

in return, contribute to us of their earthly and temporal : and let no opportunity ever be slipt of receiving from them whatever is offer'd : and if any thing be promis'd, and the performance delay'd, take care to remind them thereof with prudence, and in such a manner as may best conceal our love of riches. But shou'd any confessors, either of noblemen, or others, seem the least negligent to put in practice these rules, let him, at a proper opportunity, be remov'd, and put another more fit in his room : and should it be necessary, for the greater satisfaction of the penitents, let him be sent to one of the most distant colleges, saying, that a person of his ability, would be there of much greater service to the society : for we have lately been inform'd that several young widows, being snatch'd away by sudden death, did not bequeath to us their valuable effects thro' the negligence of some members who did not take care to accept of them in due time ; for in getting these things, regard is not to be had to the time, but the good inclination of the penitent.

II. Let various wiles be us'd to draw prelates, canons, pastors, and other rich ecclesiasticks, to the exercise of spiritual acts, that thro' their affection for holy things, we may gradually gain them to the society ; and by that means promise our selves to be in some measure partakers of their liberality.

III. Confessors must remember to sift out of their penitents, at proper opportunities, what family, relations, parents, friends, and effects

spectare successiones illorum, statum, intentionem ac resolutionem, quam si nondum sumpserint societati favorem, oportebit persuadere; quod si spes alicujus utilitatis prima fronte affulgeat, quia non expedit de omnibus simul interrogare, jubeantur sive titulo majoris elucidationis conscientiae, sive poenitentiae medicinalis, hebdomadatim confiteri, & honeste ab eodem confessario invitentur, ut quod una vice inquirere non potuit, pluribus inquirat; quod si successerit ex voto, si foemina fuerit, ad persistendum in frequenti confessione & visitatione, si vir ad sodalitatem frequentandam, & familiaritatem nostrorum, quoquo modo inducatur.

IV. Qua de viduis dicta sunt, eadem agenda circa mercatores, cives opulentos, & conjugatos prole carentes, intelligantur; à quibus non raro societas ex asse hereditatem acquireret, si prudenter haec praxes executioni mandentur. Potissimum autem hac observanda erunt, circa opulentas devotarias nostros frequentantes, quae si non sint parentibus valde nobilibus nata, tantum ad summum poterit vulgus obmurmurare.

V. Rectores

fects they have : then learn their reverſions, ſtate, intention, and reſolution, which they muſt endeavour to mould in favour of the ſociety, if it be not ſo already. If, at firſt tryal, we have proſpect of advantage, (it being improper to pry into all things at once) let the ſame confeſſor, under pretence of better clearing their conſcience, or doing ſome ſoul-ſaving penance, ſtrictly enjoin them to make weekly confeſſions ; and gravely, and with a ſeeming honeſt intention, invite them to it, that he may have the better opportunity to propoſe the queſtions, at ſeveral times, which he cou'd not ſo conveniently offer at once. The matter ſucceeding according to his wiſh ; if it be a female penitent, let all ways be tried to induce her to perſiſt in frequent confeſſions, and conſtant attendance on the ſervice of the church ; if a male, to frequent the company of the members of our ſociety, and to endeavour to enter into a familiarity with them.

IV. What has been ſaid, in relation to widows, muſt be made uſe of towards merchants, rich citizens, and married people who are childleſs ; whoſe entire eſtates the ſociety may often acquire, provided theſe rules be prudently put in practice : but, chiefly they muſt be obſerved with reſpect to rich female devotees, who often conſerve with our members ; upon whoſe account the common people can but grumble at moſt, unleſs they happen to be deſcended from very noble families.

V. Let

V. Rectores collegiorum conabuntur habere notitiam domorum, hortorum, pradiorum, vinearum, pagorum, caterorumque bonorum, quæ à primariis nobilibus, mercatoribus aut civibus possidentur, & si fieri potest gravaminum ac reddituum quibus onerantur; sed caute id præstandum & efficacissime per confessionem, sodalitatem, ac privata colloquia; quod si confessarius pœnitentem divitem adeptus sit, continuo rectorem moneat, & omni modo fovere conetur.

VI. Porro summa rei in eo constituenda est, quod nostri omnes apposite benevolentiam pœnitentium, & aliorum, quibuscum conversantur captare nōrint, & singulorum inclinationi se accommodare; quapropter ad loca quæ à divitibus & nobilibus inhabitantur, provinciales provideant, ut multi mittantur, & ut provinciales id prudentius ac felicius faciant, rectores de messe illos accurate instruere suo tempore meminerint.

VII. Inquirant etiam an contractus & possessiones per receptiones filiorum in societatem, ad illam transire possint; & si fieri potest, explorent an bona aliqua sic per pactum aliquod conductæ, vel aliter collegio cedere possint, ut post tempus societati cedant; ad quem finem, societatis necessitas, & gravamen debitorum, omnibus præsertim magnatibus & divitibus intimanda erunt.

VIII. Si

V. Let the rectors of colleges endeavour to procure thorough information, of the houses, gardens, farms, vine-yards, villages, and other effects, belonging to the prime nobility, merchants and citizens; and (if possible) of the taxes and rents with which they are incumber'd: but this may be done with caution, and most effectually at confessions, in familiar conversation, and private discourses. Whenever a confessor has got a rich penitent, let him immediately inform the rector, and try all ways of making himself agreeable.

VI. But the whole success of our affairs turns chiefly on this point; *viz.* That all our members, by studying a compliance with every one's humour, work themselves into the good graces of their penitents, and others they converse with; to which end, where places are inhabited by the rich and noble, there let the provincials take care to send a considerable number; and that they may perform this with more prudence and success, let the rectors not omit giving them full instructions (as occasion requires) what a plentiful harvest is like to crown their endeavours.

VII. Let enquiry be made, whether, by taking their children into the order, their contracts and possessions may fall to the society; and if so, whether, should they enter into an agreement with us, any part of their effects could be made over to the college, in such a manner, that it may, after a limited time, revert unto us: and for the better

VIII. Si contigerit viduas aut conjugatos divites nobis addictos tantum habere filias, eas nostri blande dirigent ad statum devotarium, vel ad religionem monialium; dote aliqua illis relicta, cetera societati paulatim acquirantur; quod si filios habeant qui societati apti erunt, ad illam allicientur, alii ad alias religiones, etiam certo minimo compromisso inducendi erunt; sed si filius unicus sit, quibuscumque modis ad societatem pertrahendus erit, eique metus omnis parentum ex animo removendus, & vocatio Christi inculcanda est, ostendendo etiam Deo sacrificium gratissimum fore, si parentibus infans & invitis auferatur; deinde mittatur ad novitiatum remotum, pramonito prius generali; quod si filios & filias habeant, prius filie in monasterium vel statum devotarium dirigantur, deinde filii in societatem cum successione bonorum pertrahantur.

IX. Superiores huiusmodi viduarum & conjugatorum confessarios suaviter & fortiter moneant, ut sese utiliter pro societate secundum hac monita impendant; quod si non fecerint, alii eorum loco substituantur, & ipsi removeantur, sic ut notitiam cum illa familia fovere non possint.

X. Vidua

ter success in this affair, let the necessities of the society, and the load of debts they labour under, be particularly represented to the nobility and those that are rich.

VIII. If it happen that the widows and rich married people, who are our friends, have daughters only, let these be persuaded by our members to make choice of a religious life; that, a small fortune being left to them, the society may, by degrees, get the rest into their possession: and if they have sons who are fit for our turn, let them be allur'd to us, and the others be enticed, by the promise of small rewards, to enter themselves of different orders. But should there be an only son, let no means be omitted for the bringing him over to the society, and freeing him from all fear of his parents; let him be persuaded 'tis a call from above; and shown how acceptable a sacrifice it wou'd be to God, shou'd he desert his parents without their knowledge or consent; if this be effected, let him enter his noviciate in a remote college, having first given information to the general. But if they happen to have both sons and daughters, let the daughters be first dispos'd of in a nunnery; and afterwards let the sons be drawn into the society, when they are got into possession of their sisters effects.

IX. Let superiors earnestly, but with mildness, advise the confessors of such widows and marry'd people, to apply themselves industriously for the service of the society, according to the instructions before laid down; but if they will not act conformable thereto, let

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others

X. Vidua vel alia persona devota, qua videntur magno affectu ad perfectionem tendere, inducantur ad hoc tamquam ad efficacissimum medium perveniendi ad apicem perfectionis, si omnes suas possessiones societati cedant, & vivant annona societatis, qua illis secundum exigentiam continuo administrabitur, ut sine ulla cura ac sollicitudine Deo liberius serviant.

XI. Ad persuadendam efficacius paupertatem societatis, superiores à ditioribus personis societati addictis mutuunt pecunias sub chirographo, quarum solutio differatur; deinde tempore morbi praesertim periculosi talis persona constanter visitetur, & omni ratione praeveniat, ut tandem moveatur ad reddendum chirographum; sic enim nostri non agnoscentur testamento, & interim nihilominus lucrabimur absque invidia succedentium in bona morientis.

XII. Conveniet etiam ab aliquibus personis pecuniam sub annuo reditu sumere, & eandem nummo altiori alibi constituere, ut reditus redditum compenset; interim enim fieri poterit, ut amici qui pecunias sic mutuo dederunt, misericordia nostri moti, lucrum aut subinde etiam capitale
sive

others be substituted in their places, and they remov'd a good way off, to prevent them from keeping up the least correspondence with any of the family.

X. Let the widows or other devotees, who seem with fervency to aspire at spiritual perfection, be brought to give up all they have to the society, and be contented to live upon such allowance as we from time to time shall think they have occasion for; that, by easing their minds of the cares and anxieties of worldly affairs, they may be more at liberty for the service of God.

XI. The better to convince the world of the society's poverty, let the superiors borrow money on bond, of some rich persons who are our friends, and when 'tis due, defer the payment thereof. Afterwards let the person who lent the money (especially in time of dangerous sickness) be constantly visited, and by all methods wrought upon to deliver up the bond; by this means, we shall not be mentioned in the deceased's will; and yet gain handsomely, without incurring the ill-will of their heirs.

XII. 'Twill also be proper to borrow money of some at a yearly interest, and dispose of it to others at a higher rate, that the income on one hand may more than answer the outgoe on t'other. For in the mean time, it may happen, that our friends, to whom we are indebted, compassionating the necessities of the society, when they find us engaged in erecting of

sive testamento, sive donatione inter vivos, societati cedant, dum collegia struantur, aut templa edificantur.

XIII. Utiliter etiam societas sub nomine mercatorum divitum nobis addictorum negotiari poterit; sed respiciendum certum ac copiosum lucrum, etiam in Indiis, qua societati non tantum animas, verum etiam opes multas hactenus, Deo favente, subministrarunt.

XIV. Procurent nostri habere in locis ubi resident, medicum aliquem societati fidelem, quem apud agros praeter ceteris praecipue commendent & extollant; ut vicissim ipse nostros praeter ceteris religiosi commendans, efficiat ut passim apud primarios agros & praesertim moribundos vocemur.

XV. Confessarii sint assidui in visitandis agris, potissimum qui periclitantur, & ut alios religiosos & ecclesiasticos inde honeste eliminant, procurent superiores, ut tempore illo quo confessarius discedere cogitur ab agro, continuo alii succedant, & agrotum in bonis propositis foveant; interim incutiendus erit prudenter horror inferni, &c. ad minimum purgatorium, demonstrandumque, quod sic ut aqua exstinguit ignem, sic eleemosyna exstinguit peccatum; nusquam autem melius eleemosynas impendi posse, quam in huiusmodi personarum alimentum ac subsidium, qui ex vocatione sua profitentur charitatem erga salutem proximi; sic enim illius participes faciendos, & satisfacturos

colleges, or building of churches, may, by will, or donation in their life-times, forgive us the interest, and may be the principal.

XIII. The society may also advantageously traffick under the borrow'd names of some rich merchants, our friends; but never without a prospect of certain and abundant gain; and this may be done even to the *Indies*, which hitherto, by the bountiful-favour of God, have furnish'd us not only with souls, but also plentifully supplied our coffers with wealth.

XIV. In whatever places our members reside, let them never omit to provide a physician who is firm to the interest of the society: him let them recommend to the sick, and prefer before all others; that he, in return, by extolling our society above all other religious orders, may occasion us to be call'd to all persons of distinction, when afflicted with sickness, but chiefly to such as are past hopes of recovery.

XV. Let the confessors be constant in visiting the sick, but especially such as are thought to be in danger; and that the ecclesiasticks and members of other orders may be discarded with a good pretence, let the superiors take care that when the confessor is obliged to withdraw, others may immediately succeed, and keep up the sick person in his good resolutions. At this time it may be adviseable to move him by apprehensions of hell, &c. at least of purgatory; and tell him, that as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be better bestowed, than for

ros agrotos pro peccatis propriis, quia charitas operiit multitudinem peccatorum; describi potest quoque charitas, tamquam vestis illa nuptialis, sine qua nemo admittitur ad mensam cœlestem. Denique ex scriptura & sanctis patribus alleganda erunt, quæ, respectu habito ad capacitatem agroti, efficacissima judicabuntur ad illum permovendum.

XVI. Mulieres conquerentes de vitiiis aut molestiis suorum maritorum, doceantur subtrahere secreto summam aliquam pecunia, illamque Deo offerre pro expiandis peccatis maritorum, & impetranda illis gratia.



CAP.

the nourishment and support of such who by their calling profess a desire to promote the salvation of their neighbour: Thus will the sick become partakers of our merit, and by it atone for the sins they have committed; for charity covers a multitude of sins. This virtue may be also represented to them as that wedding-garment, without which no one is admitted to the heavenly feast. Next let some passages be quoted out of the sacred writ, and holy fathers, which (regard being had to the sick person's capacity) shall be judg'd most proper for perswading him to a compliance.

XVI. Lastly, let the women who complain of the vices or ill-humour of their husbands, be instructed secretly to withdraw a sum of money, that by making an offering thereof to God, they may expiate the crimes of their sinful help-mates, and secure a pardon for them.



CHAP.

C A P. X.

De disciplinæ hujus rigore privato in
societate.

I. **D** Imittendus erit quilibet vel cujusvis conditionis vel atatis, alio colore quaesito, tamquam hostis societatis, qui devotas nostras vel alios amicos alienaverit à templo nostro vel frequentatione nostrorum, aut eleemosynas ad alia templa, vel religiosos diverterit, vel alicui opulento, aut bene societati congruo illam dissuaserit, tum etiam qui circa tempus, quo de bonis propriis disponendum erat, affectum erga consanguineos potius, quam erga societatem, ostenderint; hoc enim magnum immortificati animi signum est, & convenit profectos esse plane mortificatos: item qui eleemosynas à pœnitentibus aut aliis amicis societatis ablatas ad consanguineos suos pauperes diverterint. Ut autem de causa dimissionis sua postea non conquerantur, non dimittantur statim, sed prohibeantur primo, ab audiendis confessionibus, mortificentur & vexentur exercitiis vilissimorum officiorum, cogantur ad ea indies præstanda à quibus aversionem maximam habere cognoscuntur, removeantur ab altioribus studiis ac honorificis muniis, urgeantur capitulis ac reprehensionibus publicis, arceantur à recreationibus, & conversatione externorum, subtrahantur in vestibulis, aliisque utensilibus, ea quæ omnino necessaria non sunt, donec ad murmurationem, & impatientiam inducantur, & tunc tamquam nimis immortificati, & aliis malo exemplo perniciosi

C H A P. X.

*Of the private rigour of discipline in the
Society.*

I. **W**Hoever hath alienated our female devotees or other friends, from our churches, or frequent converse with our members: whoever hath withdrawn alms to other churches or orders, themselves, or persuaded the rich and well-inclined to us, to do it: whoever, at the time of disposal of their effects, hath shewn a greater affection to their near relations, than to the Society: (a plain demonstration of an unmortified mind, and directly contrary to the thorough mortification enjoyn'd professors :) whoever hath converted the alms of penitents, or of other our friends, to the use of their own necessitous kinsfolks: let them all be discarded, as enemies to the Society, of what age or condition soever they be: yet for this, let some other pretence be alleg'd. But to prevent their making complaint of this usage, let them not be expelled immediately, but first be restrained from hearing confessions, be plagued and perplexed with exercise of the most servile offices; be obliged to perform such duties, to which it is evident they have an utter aversion; let them be removed from higher studies and honourable employs, and harrafs'd with chapters and publick censures; let them be de-

*nicioſi dimittantur; & ſi ratio dimiſſionis paren-
tibus aut prelatiſ eccleſia danda ſit, dicantur
non habuiſſe ſpiritum ſocietatiſ.*

*II. Dimittendi inſuper erunt qui ſcrupulum
fecerint in acquirendiſ ſocietati boniſ, dicantur-
que eſſe nimium proprio iudicio addiſti; quod ſi
apud provinciales rationem facti ſui reddere vo-
luerint, non audiantur, ſed urgeantur ad regulam
que omnes obligat ad cecam obedientiam pra-
ſtandam.*

*III. Reſtendum erit ab initio & à teneriſ,
quinam maxime in affectu erga ſocietatem proſi-
ciant, qui autem affectum erga alioſ ordi-
neſ, aut pauperes, aut parenteſ tenere deprehenduntur,
cum ſint futuri inuſileſ, modo ſupra dicto, paula-
tim ad dimiſſionem diſponantur.*



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debarr'd of recreations, and conversation with strangers, and be deny'd, in dress and every thing else, whatever is not absolutely necessary; till by such rigorous methods of chastisement, they become impatient, and murmur against us: let them then be dismiss'd, as persons not duely mortify'd, whose bad example may be pernicious to others; and if the reason of their expulsion be required by their parents, or the prelates of the church, let them be represented as not having the true spirit of the society.

II. Let such also be dismiss'd, who make a scruple of acquiring riches for the society, and set forth as persons too much in love with their own opinions: and if they desire to give an account of their actions before the provincials, let them not be heard, but compell'd to conform themselves to the statute, which commands implicit obedience from all.

III. Let us observe, from the first entrance, and even from their tender years, who they are that make the greatest advances in their affection for us: and let such as are found to retain a love, either for other orders, the poor, or their parents, be, by little and little, dispos'd for dismissal, according to the method already mention'd, since they are not likely to prove of any service to the society.



C A P. XI.

Qualiter se nostri unanimiter præstabunt contra dimissos è societate.

I. **Q**uoniam dimissi saltem aliquorum secretorum conscij sunt, plerumque obsunt; ac proinde eorum conatibus obviandum erit his modis: antequam è societate dimittantur, inducantur ut promittant scripto, & jurent se nihil de societate unquam sinistri scripturos vel dicturos; interim superiores servant scripto malas inclinationes, defectus ac vitia illorum, quæ ipsi aliquando in manifestatione conscientia sua pro more societatis dederunt, quibus si necesse fuerit, societas apud magnates & prelatos ad illorum promotionem impediendam se juvare poterit.

II. Scribatur quamprimum per collegia, quinam dimissi sint, exaggerenturque causæ dimissionis generales, immortalificatio animi, inobedientia, parvus affectus erga exercitia spiritualia, proprium judicium, &c. deinde moveantur alij omnes ne cum illis ulla ratione correspondeant; & si ab externis de dimissis mentio fiat, loquantur omnes uniformiter, & passim dicant, societatem neminem dimittere sine gravibus causis, ejicere instar maris cadavera, &c. insinuentur etiam caute

CHAPTER XI.

How our members are unanimously to behave towards those who are expell'd the society.

I. **S**INCE those that are dismiss'd, do frequently very much prejudice the society, by divulging such secrets as they have been privy to; their attempts must therefore be obviated in the following manner. Let them be prevail'd upon, before they are dismiss'd, to give it under their hands, and swear, that they ne'er will, directly or indirectly, either write or speak any thing to the disadvantage of the order; and let the superiors keep upon record, the evil inclinations, failings and vices, which they, according to the custom of the society, for discharge of their consciences, formerly confess'd: this, if ever they give us occasion, may be produced by the society, to the nobility and prelates, as a very good handle to prevent their promotion.

II. Let it be immediately publish'd thro' all our colleges, that such and such are dismiss'd; and let the general causes of their expulsion (such as an unmortify'd mind, disobedience, disaffection for spiritual exercises, an obstinate adherence to their own opinions, &c.) be highly aggravated. In the next place, let all be advis'd to keep no correspondence with them upon any account whatsoever. And if strangers shou'd happen to

caute hujusmodi cause, propter quas odio habemur, ut plausibilior sit dimissio.

III. In domesticis exhortationibus persuadeatur dimissos esse plane inquietos, & continuo societatem repetere, exaggerenturque infortunia eorum, qui post discessum à societate male perierunt.

IV. Obviandum etiam erit accusationibus, quas dimissi è societate facere possent, per auctoritatem virorum gravium, qui passim declarent societatem neminem sine gravi causa dimittere, neque præscindere sana membra; quod confirmari potest per zelum quem habet, & generatim ostendit societas erga animas externorum: quanto magis erga domesticos suos?

V. Deinde hujusmodi magnates aut prelati, apud quos dimissi aliquid auctoritatis aut fidei sibi conciliare cœperint, omni genere beneficiorum à societate praveniendi sunt, ac obstringendi; explicandum illis quomodo bonum commune unius religionis tam celebris, quam utilis ecclesia præponderare debeat bono privato qualiscumque persona; quod si affectus erga dimissos perseveret, iuvabit causas dimissionis exponere, & exaggerare etiam

make any mention of them, let all our members unanimously affirm, in every publick place, that the society expells none without weighty causes; spewing out, as the sea, all its dead carcasses, &c. and let such causes also be artfully insinuated, which have occasioned us any ill-will, that their ejection may appear to the world with a more commendable grace.

III. In private exhortations, at peoples houses, let these be represented as persons very turbulent, and continually importuning a re-admission into the society. And let their sad fate be industriously aggravated, who, after exclusion, have happen'd to come to an untimely or miserable end.

IV. Whatever accusations these bring against us, let 'em be oppugned by the authority of some grave members, who must every where declare that the society dismisses none but upon very good reasons, nor ever lopps off members that are sound; this must be confirmed by the zeal and concern we shew for the souls of all strangers in general: how much greater must it therefore be for those who are members of our order?

V. In the next place, let the society, by all manner of obligations, endeavour to prevail upon the noblemen and prelates, with whom the dismiss'd may have any credit or authority, to deny them their countenance; and let it be shown that the common good of an order, which is as famous as 'tis useful to the church, shou'd always be prefer'd to the private advantage of any particular

etiam qua non adeo certa sunt, modo per probabilem consequentiam deducantur.

VI. *Omni modo praevenendum erit, ne praesertim ii, qui sua sponte societatem deseruerunt, promoveantur ad aliqua officia aut dignitates ecclesiae, nisi se suaeque omnia societati submiserint & addixerint, ita ut omnibus constare possit quod à societate omnino dependere velint.*

VII. *Procuretur tempori ut ab exercitio functionum celebrium in ecclesia, ut sunt conciones, confessiones, evulgationes librorum, &c. quantum fieri potest sint remoti, ne affectum & plausum vulgi sibi concilient; eo fine diligentissime in vitam ac mores illorum erit inquirendum, nec non in sodalitia, occupationes, &c. & intentiones dimissi; quocirca efficiendum erit, ut cum aliquo è familia illa, quam dimissi incolunt, nostri peculiarem correspondentiam habeant; quamprimum autem quidpiam minus laudabile, aut censura dignum deprehensum fuerit, per personas inferioris ordinis nobis addictas in vulgus dispergatur, deinde magnates vel praelatos, qui dimissos fovent, futura infamia iudiciis teneantur; quod si nihil committant reprehensione dignum, & laudabiliter se gerant, extenuentur argutis propositionibus, ambiguisque verbis eorum virtutes, operaque qua commendantur; donec aestimatio & fides*

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person whatsoever : and shou'd they still retain an affection for them, it will then be of importance to lay open the causes of their expulsion, and even to aggravate them with those we have no positive proof of, so they can but be deduc'd by probable consequence.

VI. Let all possible care be taken to hinder the promotion of such to offices and preferments in the church, who of their own accord have relinquish'd the society; unless they submit themselves, and all they have in the world, to our disposal in such a manner, that it may plainly appear to every one, they are willing to have their whole dependance on us.

VII. Let them (as far as is possible) be timely remov'd from the exercise of honourable functions in the church, such as preaching, confessing, and publishing of books, *&c.* lest by these means they attract the affection and applause of the people. The strictest enquiries must therefore be made into their lives, manners, and conversations, what they apply themselves to, and their very intentions : to which end, matters must be so manag'd, that we may keep up a good correspondence with some of the family in which they live, and the minute the least trip be discover'd, or any thing deserving censure, let it be industriously spread abroad in the world, by some of the lower rank of people, who are our friends, that so the noblemen or prelates may be restrain'd from shewing them any farther countenance, for fear of the scan-

des qua antea illis adhibebatur, imminuatur; societatis enim plane interest, dimissos & praesertim eos, qui eam sua sponte deseruerunt, prorsus supprimi.

VIII. Infortunia & eventus sinistri, qui illis accidunt, quamprimum divulgandi sunt, imploratis tamen precibus personarum piarum, ut non credantur nostri ex passione procedere; domi vero omnibus modis exaggerentur, ut alii contineantur.



CAP.

dal it may bring upon themselves. Should they behave so as to leave us no room to find fault, let their virtues and laudable actions, be depreciated by subtil insinuations, and doubtful expressions; till the esteem and credit they had formerly acquired, be lessen'd in the opinion of the world: for 'tis altogether for the interest of the society, that the dismiss'd (especially such as of their own accord desert it,) shou'd be kept under.

VIII. Let the misfortunes, and unlucky accidents, which happen to them, be immediately publish'd; but with entreaties for the prayers of good christians, that the world may not think we are hurry'd away by passion: but, among our members, let these things, by all means, be represented in the blackest colours, that the rest may be the better secured.



CHAP.

CAP. XII.

Quinam conservari ac foveri in societate debeant.

I. *Primum locum tenere debent strenui operarii, qui scilicet non minus temporale quam spirituale societatis bonum promovent, quales sunt plerumque confessarii principum ac magnatum, viduarum & devotarum opulentarum, concionatores & professores, & quicumque horum secretorum sunt conscii.*

II. *Corruentes viribus & defecti etate, secundum quod talenta sua pro bono societatis temporali impenderunt, adeo ut habeatur decens ratio messis praterita; praterquam quod adhuc apta instrumenta sint ad deferendos superioribus defectus ordinarios quos in reliquis domesticis, cum perpetuo domi sint, animadvertunt.*

III. *Dimittendi illi nunquam erunt, quantum fieri poterit, ne societas male audiat.*

IV. *Praterea fovendi quicumque ingenio, nobilitate, aut divitiis excellunt, praesertim si amicos & consanguineos societati addictos habeant & potentes, & revera ipsi sincero affectu erga societatem*

CHAP. XII.

Who should be kept, and favour'd in the Society.

I. **L**ET diligent labourers, whose industry is equally bent on promoting the temporal, as the spiritual interest of the society, be always held in the greatest esteem; of which sort are (generally speaking) confessors of princes and noblemen, of widows and rich female devotees, preachers, professors, and whoever are privy to these secret instructions.

II. The impaired in strength, and decrepit with age, must be next consider'd, according as they have employ'd their several talents for the temporal advantage of the society; that a grateful regard may be shewn to their past labours, and because they may also (remaining always at home) be made use of, to pry into the actions of the other domesticks, and communicate to the superiors a faithful account of whatever miscarriages they shall be guilty of.

III. These should scarce ever be dismissed, lest we bring an ill reputation upon the society.

IV. Besides these, let all be caress'd, who are distinguish'd either for their parts, nobility, or riches, especially if they have friends or relations who are firm to our interests, possess'd of power, and have given convincing proofs

tem sint, secundum explicationem supra datam; mittendi illi Romam, vel ad universitates celebriores ut studeant; si autem in provincia studuerint, peculiari affectu & favore professorum sunt promovendi, quoad usque cessionem bonorum suorum fecerint societati, nihil illis denegatur, sed postquam illam fecerunt, mortificentur, ut ceteri, semper tamen respectu aliquo habito ad praterita.

V. Erit etiam ratio peculiaris eorum apud superiores, qui selectos aliquos juvenes ad societatem allexerint, quandoquidem affectum suum erga societatem non parum testati sunt; sed quamdiu illi nondum professi sunt, videndum ne nimium illis indulgeatur, ne forte fortuna, quos ad societatem adduxerunt, reducant.



proofs of a sincere affection towards us, according to the method before laid down. Let these be sent to *Rome*, or some other famous universities, to prosecute their studies; but if their inclinations lead them to do this in the province, let them be encouraged by the particular affection and favour of the professors, till they have surrender'd to us their effects, let nothing be deny'd them; but when once we have got them to do this, oblige them then to mortification, like the rest, but not without having a little regard to their past beneficence.

V. Let the superiors also shew a particular respect to such as have allured any clever youths into the society; since this is no trifling testimony of their affection for us: but till these are professed, care must be taken not to give those too great indulgence, for fear they should carry away again those very persons they brought to us.



CH A P.

C A P. XIII.

**De delectu juvenum in societatem
admittendorum, & modo reti-
nendi.**

I. **S**umma prudentia contendendum est, ut
deligantur juvenes ingenio bono, forma
non contemnenda, genere nobiles, aut quod mini-
mum horum aliquo excellentes.

II. Ut facilius ad institutum nostrum pertra-
hantur, peculiari affectu quamdiu student à pra-
fectis scholarum & magistris sunt praeveniendi,
extra tempora scholae, ab iisdem sunt instruendi,
quam gratum Deo sit, si quis illi se & sua om-
nia, praesertim in societate filii sui, consecret.

III. Ducantur occasione data per collegium &
hortum, immo aliquando etiam ad villas, &
cum nostris versentur tempore recreationum, &
paulatim familiares fiant, cavendo tamen ne fa-
miliaritas pariat contemptum.

IV. Non permittantur castigari, & in ordinem
redigi à praeceptoribus cum aliis discipulis.

V. Munusculis ac privilegiis variis aetatis illo-
rum conformibus devinciendi sunt, & maxime
colloquiis spiritualibus sunt animandi. VI.

C H A P. XIII.

How to pick out young men to be admitted into the society, and in what manner to retain them.

I. **L**ET us endeavour, with the utmost prudence, to pick out young men, of a good genius, an agreeable personage, and noble family, or at least such as excel in some one of these.

II. That they may, with greater ease, be drawn to us, let the masters, who have the care of their instruction, both during, and also after school-time, by a particular mildness, prepossess them in our favour, and insinuate how acceptable an offering it is to the Almighty, when any one dedicates himself, and all that he has, to him; especially in the society of his son.

III. At proper opportunities, let them be entertain'd in our colleges and gardens, and sometimes at our country-seats; let them accompany our members at times of recreation, and by little and little be drawn into a familiarity; but, however, with such proper cautions as may prevent its breeding in them contempt.

IV. Let not their masters be allow'd to chastise, nor keep them in subjection as the other scholars.

V. Let them be allur'd, by little presents, and indulgement of liberties agreeable to their

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age;

VI. Inculcetur illis hac fieri dispositione divina, tamquam ad societatem electis pra tot aliis idem gymnasium frequentantibus.

VII. Aliis occasionibus, praesertim exhortationibus, terrendi sunt minis damnationis aeternae, nisi divina vocationi obtemperent.

VIII. Si societatem ingredi constanter petant, differatur illorum admissio, quamdiu constantes manent; quod si mutabiles appareant, quamprimum, & omnibus modis foveantur.

IX. Admoneantur efficaciter ne ulli familiari suo, & ne quidem parentibus vocationem suam aperiant, priusquam admissi sint; quod si deinde aliqua illos tentatio resiliendi superveniat, in integro tum ipse, tum societatis erit; & si illa superata fuerit, semper erit occasio illos rememoratione ejusdem postea animandi, si tempore novitiatus, aut post emissam vota simplicia obveniat.

X. Quia vero maxima difficultas est in alligandis magnatum, nobilium, senatorum filiis, quamdiu apud parentes sunt, qui illos ad succedendum illorum officiis educant; persuadendum illis per amicos potius, quam per personas societatis, ut illos in aliis provinciis, & remotis universitatibus

age ; and, above all, let their affections be warmed with spiritual discourses.

VI. Let it be inculcated, that their being chosen out of such a number, rather than any of their fellow-collegiates, is a most pregnant instance of divine appointment.

VII. On other occasions, but especially in exhortations, let them be terrify'd with denunciation of eternal punishment, unless they accept of the heavenly invitation.

VIII. The more earnestly they desire admission into our society, the longer let the grant of such favour be deferr'd, provided, at the same time, they seem stedfast in their resolution ; but if their minds appear to be wavering, let all proper methods be us'd for the immediate fixing of them.

IX. Let them be strictly cautioned, not to make the least discovery of their call to any intimate friends, nor even so much as to their parents, before they are become one of us : that if afterwards any temptation to fall off, arises, both they and the society will be wholly at their liberties ; and shou'd we get the better of such inclinations, 'twill always be a handle, from their past irresolution, to stir them up to a firmer perseverance for the future, if this happens while they are novices, or after they have made but simple vows.

X. But since the greatest difficulty occurs in drawing-in the sons of noblemen, persons of distinction, and senators, whilst they are under the wing of their parents, who endeavour to train them up to succeed in their employments : let our friends, rather than mem-

sitatibus collocent, in quibus nostri docent, pramissis instructionibus ad professores de qualitate & conditionibus illorum, ut affectum illorum societati facilius, & certius concilient.

XI. Quando ad aetatem aliquomodo maturam pervenerint, inducendi erunt ad facienda aliqua exercitia spiritualia, qua in Germanis & Polonis saepe bonum successum habuerunt.

XII. Perturbationibus & afflictionibus illorum occurrendum erit, pro qualitate & conditione uniuscujusque, adhibitis demonstrationibus, & exhortationibus privatis de malo successu divitiarum, & bono vocationis non contemnendo sub poena indictionis poena infernalis.

XIII. Apud parentes ut facilius filiorum suorum desiderio in societatem ingrediendi condescendant, ostendatur excellentia instituti societatis, pra aliis religionibus, sanctitatis & doctrina patrum nostrorum, aestimatio integra apud omnes, honor & applausus universalis, qui societati à summis & à minimis deferitur; & recenseatur numerus principum & magnatum, qui magno animi sui solatio in hac societate Jesu vixerunt, & mortui sunt, & etiamnum vivunt: ostendatur quam gratum Deo sit quod juvenes sese illi mancipent, praesertim in societate filii sui, & quam bonum sit viro, cum portaverit jugum Domini ab adolescentia sua; quod si de teneritudine & minus perfecta aetate disceptetur, declaretur facilitas instituti nostri, quod praeter trium votorum observantiam,

bers, persuade them to send their children into other provinces, and remote universities, wherein some of our order are tutors; private instructions, concerning their quality and condition, being first transmitted, that they may be the better enabled, by touching upon right strings, to secure their affection to the society.

XI. When they are more advanc'd in age, let them be enticed to the performance of some spiritual exercises, this method having been attended with very good success among the *Germans* and *Polanders*.

XII. According to the quality and condition of every one, let us lay before them how often riches are a curse to the possessors, and privately exhort them not to condemn the call of God, the doing which exposes the offender to no less a penalty than that of hell-fire.

XIII. That parents may more readily condescend to their sons desires of becoming members of our society, it will be highly expedient to extol the excellence of its institution, in comparison of that of all other orders; the sanctity and learning of our brethren, the unspotted character they maintain among all, and the universal honour and applause they meet with every where, from persons of all qualities and degrees. Let an enumeration be made of the princes and noblemen, who, to the great comfort of their souls, liv'd in this society of *Jesus*, and are dead, and yet live. Let us shew that nothing is more pleasing to God, than that young men shou'd devote themselves entirely

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lam regulam obligare, nequidem sub peccato ve-
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to him, especially as companions in the society of his Son; and that it is one of the greatest felicities, for a man, from his youth, to bear the yoke of the Lord: but if any difficulties be started, by reason of the tenderness of their age, let the easiness of our institution be explained, which contains nothing in it very difficult to be observed, except the keeping of three vows; and (which is very remarkable) not any one rule, whose non-observance wou'd be the commission even of a venial sin.



CHAP.

C A P. XIV.

De casibus reservatis, & causa dimit-
tendi è societate.

I. **P**reter casus expressos in constitutionibus, à quibus solus superior aut confessarius ordinarius cum ejus licentia absolvere poterit, sunt sodomia, mollities, fornicatio, adulterium, stuprum, tactus impudicus maris aut foemina, prae-
terea si quis quacumque zeli causa aut occasione quomodolibet quidquam grave moliatur contra societatem ejusque honorem aut utilitatem, qua etiam omnes sunt justa causa dimissionis.

II. Quod si quis aliquid hujusmodi confiteatur sacramentaliter, non prius absolvatur, quam promiserit se extra confessionem superiori manifestaturum per se vel per confessarium; tum superior concludet pro bono communi societatis, quod melius videbitur, & si certa spes sit criminis occultandi, conformi poenitentia plactendus erit, sin vero quam primum dimittendus; cavebit sibi interim confessarius dicere poenitenti illum periclitari de dimissione.

III. Si quis ex nostris confessariis audiverit ab aliqua persona exeorna, quod cum aliquo è societate rem turpem commiserit, non eam prius absolvat, quam extra confessionem aperuerit nomen illius

C H A P. XIV.

*Of reserv'd cases, and causes of dismissal
from the society.*

I. **B**ESIDES the cases already mention'd in our statutes, in which the superior only, or the ordinary confessor, by his authority, has power to absolve; there are others, namely, sodomy, effeminacy, fornication, adultery, uncleanness, unseemly commerce with man or woman; the commission also of any heinous offence against the society, its honour or interest, whether thro' zeal or otherwise; all which also are just causes of expulsion.

II. But if any one at the sacrament confesses sins of this kind, till promise be made, out of confession to discover them to the superior, either himself, or by his confessor, let not absolution be given him; and then let the superior take such resolutions as shall tend most to the common good of the society; but if there be hopes of smothering the crime, let it then be punish'd with an adequate penance; but if not, let him, as soon as possible, be expell'd: let the confessor however be always very cautious, not to inform the penitent that he is in danger of it.

III. If it come to the ear of any of our confessors, that a strange woman has had to do with a member of the society; let her not be absolv'd before she has discover'd his name.

illius cum quo peccavit ; quod si dixerit, adhuc non absolvatur, nisi iurejurando se obstrinxerit se nunquam id ulli mortalium revelaturum sine consensu societatis.

IV. Si duo ex nostris carnaliter peccaverint, si prior manifestaverit, in societate retineatur, alter dimittatur ; sed deinde is qui detinetur ita mortificetur, & undequaque affligatur, ut praetadio & impatientia occasionem det dimissioni, quae statim arripiatur.

V. Poterit etiam societas, cum sit corpus nobile & praeiens in ecclesia, à se praescindere huiusmodi personas, quae ad instituti nostri executionem minus idoneae videbuntur, quamvis initio satisfecerint, & facile invenietur occasio, si, nempe, continuo vexentur, & omnia fiant contra illorum inclinationem, subjiciantur superioribus tetricis, arceantur à studiis ac functionibus honorificentioribus, &c. donec obmurmurent.

VI. Retinendi etiam nullatenus sunt, qui aut superioribus palam insurgunt, aut palam aut clam apud socios ac potissimum externos conquerruntur ; item qui apud domesticos vel externos modum agendi societatis, quoad acquisitionem aut administrationem bonorum temporalium condemnant, vel alias rationes agendi, verbi gratia, conculcandi ac suppressendi male affectos erga societatem, vel dimissos, &c. quin etiam qui Venetos,

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name, out of confession; and even when this is done, let her by no means receive absolution till she has further oblig'd her self, by an oath, never to reveal it to any one living without our consent.

IV. If two of our members have carnally sinn'd, let the first that discovers it, be retain'd; and the other expell'd: but let him that stays with us be mortified and plagued with such intolerable discipline, that we may drive him to commission of some fresh offence, which will afford a good handle for spewing him out; and the first time it offers, be sure to lay hold on it.

V. As the society is a body, both noble and excellent in the church, it has authority to lop off such members, who tho' at their entrance might seem fit for our purpose, should afterwards prove unqualified for execution of our designs. To effect this, a method may easily be found, to wit, by continually using them hardly, and doing every thing contrary to their inclinations; by subjecting them to severe superiors; and by forcing them from the more honourable studies and functions, till they begin to murmur against such usage.

VI. Nor let such by any means be retain'd, as either openly oppose their superiors, or, in publick or private, make complaints against them to their fellow-members, but especially to strangers; or such as condemn, to their associates, or strangers, the conduct of the society in the amassing or management of temporal goods, or any other of our methods of proceeding: as for instance, our
sup-

netos, Francos, francos, aut alios à quibus
societas pulsa, & gravia damna passa est, in col-
loquiis ferunt aut defendunt.

VII. Ante dimissionem, acerrime agitandi sunt
ij qui dimittentur, amovendi à consuetis officiis,
& modo huic, modo illi applicandi, interim
quantumcumque bene præstiterint, reprehendendi,
eoque titulo alteri applicandi; pro leviori culpa
quam forte commiserint graves pœna assignentur,
confundantur publice usque ad impatientiam,
tandemque tamquam aliis perniciosi dimittantur;
ad hoc autem locus, de quo minime opinantur,
eligatur.

VIII. Si de aliquo nostrorum spes certa sit de
obtinendo episcopatu, aut alia dignitate ecclesi-
astica, præter consueta societatis vota, cogatur
alterum emittere; quod semper bene de instituto
societatis sensurus sit, ac dicturus, neque alio
confessario quam qui de societate sit, utetur;
quinimo se in nullis rebus alicujus momenti
quidquam dispositurum, nisi audito judicio so-
cietatis; quod quia cardinalis Toletus non ob-
servavit, societas à sancta sede impetravit,
ut posthac nullus Maranus, perfidia Judaicæ
aut Mahometicæ heres admittatur, qui tale
votum

suppressing, and keeping under all either disaffected to, or expell'd from, our order, &c. or that, admit in conversation, or defend the *Venetians*, *French*, or others, who by hindering us from getting a footing among them, have done the society intolerable damages.

VII. Before the time of their dismissal, let them be treated with the utmost severity, removed from their usual duties, and hurried about from one to another; and tho' they do whatever you task them, yet always find fault, and under this pretence remove them to some other. For the slightest offence, tho' inadvertently committed, be sure you subject them to a heavy punishment; in publick, constantly abash them, till they are able no longer to bear it, and then turn them out, as persons whose example may be pernicious to others; and for this purpose, chuse such place and opportunity, as they never in the least thought of.

VIII. If any of our order has certain expectations of a bishoprick, or other ecclesiastical preferment, let him, besides the usual vows of the society, be obliged to make another; namely, That he will always entertain a favourable opinion, and on all occasions speak honourably of us; that he will never confess, but to one of our members, nor determine, in any affair of moment, without first consulting the judgment of the society: for non-observance of which by cardinal *Tolet*, our order obtained from the holy see, that no *Maran* (descended from the per-

L

fidious

*votum prestare noluerit, & tamquam acerrimus
societatis hostis quantumcumque celebris esset,
dimittatur.*



fidious race of *Jews* or *Mahometans*,) who will not oblige himself to perform such a vow, shou'd ever, for the future, be admitted among us; but immediately expell'd as a most virulent enemy, tho' a person of ever so great fame and reputation.



C A P. XV.

Quomodo agendum cum monialibus,
& devotariis.

I. **C**Aveant valde confessori & concionatores offendere moniales, aut illis dare occasionem tentationis contra vocationem, sed contra affectu potissimum superiorum sibi conciliato, procurent confessiones saltem extraordinarias excipere, & conciones apud eas facere, si gratitudinem illarum vicissim experiantur; multum enim juvare societatem possunt nobiles, praesertim ac divites abbatia, tum per se, tum per parentes ac amicos suos, adeo ut mediante notitia primariorum monasteriorum paulatim in notitiam & amicitias totius fere civitatis societas venire possit.

II. Vetandum tamen ex altera parte devotabus nostris, ne monasteria foeminarum frequentent, ne vivendi ratio illa ipsis magis arrideat, & sic societas expectatione omnium bonorum, qua possident, frustretur; inducantur vero ad praestandum votum castitatis & obedientia in manibus confessorij sui, ostendaturque illam vivendi rationem esse conformem primitivae ecclesiae moribus, utpote lucentem in domo, & non sub modio sine proximi adificatione ac fructu animarum; praeterquam quod exemplo viduarum illarum evangelicarum

CHAP. XV.

Of our conduct towards nuns, and female devotees.

I. **L**ET the confessors and preachers be very cautious of offending nuns, or of leading them into any the least temptation contrary to their calling; but, on the other hand, having by all means gain'd the affection of the governesses, let them manage so as at least to take their extraordinary confessions, and preach to them, if they find them forward in making grateful returns; for persons descended from noble families, especially rich abbesses, are capable of being very serviceable to us, either thro' their own, or the interest of their parents and friends; so that by currying favour with the principal monasteries, the society may by degrees get an acquaintance, and work themselves into the friendship of almost the whole city.

II. Yet, on the other side, let our female devotees be forbid to frequent nunneries, lest they shou'd be most taken with that kind of life; and we thereby be baulked in our expectations of what they have. But let them be induced to the performance of their vow of chastity, and obedience, by the care of their confessor, by his shewing them that such method of living, is conformable to the purity of the primitive church, being as a candle which diffuses its light thro' the whole house, and

gelicarum Christo in sociis suis benefaciant de substantia sua: denique omnia que in prejudicium claustralis vite sunt, exponantur, eique applicent, hujusmodi instructiones illis sub secreti sigillo communicent, ne forte ad aures religiosorum perveniant.

I. E. T. the collector and preacher be
to to to amon of offenders, or of
leading them into any the least temptation
contrary to their calling; but, on the other
hand, having by all means gain'd the affec-
tion of the government, let them be oblig'd to
at least to take their extraordinary instructions,
and preach to them, if they find them for-
ward in making grateful returns; for persons
descended from noble families, especially rich
nobles, are capable of being very service-
able to us, either thro' their own, or the in-
terest of their parents and friends; to thereby
carry favour with the principal monas-
ties the day may beget an in-
dignance work into the
friendship of the most formidable.



II. Yet, whether it be a temptation, or
vices be forc'd to frequent nurseries, lest they
should be most taken with that kind of life;
and we thereby be brought in our expectations
one of what they live. But for them be
induced to the performance of their vow of
chastity, and obedience, by the care of their
confessor, by his leaving them that their me-
thod of living is conformable to the purity of
the primitive church, being at a candle which
diffuses its light thro' the whole house, and

C A P.

not hid under a bushel, and consequently contributing nothing to the edification of our neighbour, or the good of souls; and, like the good widows in the gospel, that they shou'd communicate of their substance to Christ, by their bounty to his companions. Lastly, let every argument be applied which may create in them an aversion to a recluse life; but let all these instructions be deliver'd to them under the strictest obligations to secrecy, lest other orders shou'd happen to hear of them.



CAP. XVI.

De contemptu divitiarum palam præ
se ferendo.

I. **N**E seculares nobis adscribant nimium affectum erga divitias, juvabit nonnumquam recusare eleemosynas minoris momenti, quæ pro officiis à societate præstitis offeruntur; quamquam ab iis qui omnino nobis sunt addicti, etiam minimas quascumque acceptare conveniat, ne avaritia arguamur, si tantum dona insigniora admittamus.

II. Neganda erunt sepultura personis vilibus, in templis nostris, quamvis valde addicti fuerint societati, ne videamur pluralitate mortuorum divitias venari, & constet de beneficiis quæ à mortuo recipimus.

III. Cum viduis aliisque personis, quæ societati pleraque sua dederunt, agendum erit valde resolute & acrius, ceteris paribus, quam cum aliis, ne videamur propter considerationem bonorum temporalium illis favere plus quam ceteris; immo idem observari convenit respectu illorum qui in societate sunt, sed postquam bonorum suorum cessionem & resignationem in favorem societatis fecerint; & si necesse sit à societate dimittantur, sed omni cum
dis-

C H A P. XVI.

In what manner we must feign a contempt of riches.

I. **L** E S T the seculars shou'd represent us as too much hankering after riches, 'twill be proper now and then to refuse such small and trifling alms, as are offer'd for performance of pious offices; tho' of such as are thoroughly attach'd to our interest, we must readily accept whatever they give us, lest we bring upon our selves the imputation of covetousness, for our swallowing nothing but presents of value.

II. Let burial in our churches be deny'd to persons of a base character, altho', in their life-times, they have been ever so much our friends, lest the world shou'd surmise that we hunt after riches, by the numbers of the deceas'd, and come to a knowledge of what we gain by them.

III. Let widows and others who have given us almost all they possess'd, (though then they are on equal foot with others) be treated with much more rigour; lest people shou'd imagine, their greater indulgence proceeds from our hopes of secular advantages. The same method should be also observed with such as are in the society, but this must be after they have entirely given up all into our hands: and if ever after there be a necessity for it, let them be dismissed; but this
must

discretionem, ut saltem partem eorum qua societati dederant ei relinquant, aut morientes testamento legent.



CAP.

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must be done with such discretion, that they may be induced to leave to the order, part at least of what they formerly gave us; or bequeath it by will, at the time of their death.



CAP. XVII.

De mediis promovendi societatem.

I. **I**N primis in hoc incumbant omnes, ut etiam in rebus parvi momenti unum semper sentiant, & saltem exterius dicant, sic enim, quantumcumque res mundi hujus turbida fuerint, societas semper necessario augebitur & confirmabitur.

II. Sic omnes lucere nitantur doctrina & exemplis, ut reliqui religiosi, praesertim ij qui de clero sunt, pastores, &c. superentur, tandemque vulgus omnia à nostris tantum praestari optet; quin immo hoc palam dicatur, non requiri in pastoribus doctrinam tantam, modo suo munere bene fungantur, consilio enim societatem juvare posse, quæ id circo studia summopere commendata habet.

III. Fovendi reges ac principes hac doctrina, quod fides catholica in presenti statu persistere nequeat sine politismo, sed ad hoc magna opus discretionem; hac ratione nostri grati erunt magistratibus, & ad intimiora consilia adhibebuntur.

IV. Fo-

C H A P. XVII.

Of the methods of advancing the society.

I. **L**ET our members chiefly endeavour at this, always to act with unanimity, even in things of trifling moment ; or at least to have the outward appearance of doing so ; for by this means, whatever confusions may arise in the world, the society of necessity will always encrease and maintain its ground.

II. Let all earnestly endeavour so to shine in their learning and good example, that other religious, especially those of the clergy, &c. may be eclips'd, and the common people at length drawn in to request us to discharge every office. And let it be also publicly declared, that a very great fund of learning is not so absolutely necessary in pastors, provided in all other respects they discharge their duty as they ought ; for the society can assist with advice on emergencies, for which reason it has good offices of this sort in a particular esteem.

III. Let kings and princes be kept up in this principle, that the catholick faith, as matters now stand, cannot subsist without the civil power, which however must be managed with the greatest discretion. By
M this

IV. Foveri poterunt novis, lectissimis, & certissimis undiquaque transcriptis.

V. Neque parum conferet, si magnatum & principum dissensiones caute ac secreto nutriantur, etiam cum mutua virium infractio; quod si animadverteretur verisimiliter conciliandos, societas quam primum illos pacificare contendet, ne aliunde praeveniat.

VI. Ingeneranda omnibus modis, praesertim vulgo & magnatibus, opinio de societatis erectione per singularem providentiam divinam, juxta prophetias Joachimi abbatis, ad hoc ut ecclesia depressa ab haeticis elevetur.

VII. Tum magnatum & episcoporum gratiam obtentam, occupandi pastoratus & canonicatus, ad reformationem cleri exactiorem, qui olim sub certa regula cum episcopis suis vivebant, & ad perfectionem tendebant, ac tandem ad abbatias, & praelaturas aspirandum, quas, attentam ignavia ac stupiditate monachorum, ubi vacaverint, non eris difficile assequi: etenim ex re ecclesia omnino foret,

this means our members will work themselves into the favour of persons in the highest posts of government, and consequently be admitted into their most secret councils.

IV. It will be also proper to entertain their curiosity with the newest, choicest, and most genuine transcripts that can be purchased from all places.

V. Nor will it contribute a little to our advantage, if, with caution and secrecy, we foment and heighten the animosities that arise among princes and great men, even to such a degree, that they may weaken each other. But if there appear any likelihood of reconciliation, then as soon as possible let us endeavour to be the mediators, lest others prevent us.

VI. The nobility and populace must, by all methods, be persuaded into a belief, that the society was instituted by the particular direction of divine providence, according to the prophecies of the abbot *Joachim*, that by this means, the church, tho' depress'd by the attempts of hereticks, may be raised again to its primitive lustre.

VII. The favour of the nobility and superior clergy, once got, our next aim must be to draw all cures and canonships into our possession, for the more complete reformation of the clergy, who heretofore liv'd under the certain regulation of their bishops, and made considerable advances towards perfection. And lastly, let us aspire to abbacies and bi-

foret, si omnes episcopatus à societate tenerentur, immo sedes apostolica possideretur; præsertim si pontifex bonorum omnium princeps temporalis fieret; quare omni ratione temporalia societatis, prudenter tamen & secreto paulatim extendenda, neque dubium quin tunc aurea secula & pax continua ac universalis, & consequenter benedictio divina ecclesiam comitaretur.

VIII. Quod si spes non affulgeat ad hæc perveniendi, cum equidem necesse sit ut veniant scandala, pro tempore invertendus erit status politicus, & incitandi principes nostris familiariter utentes ad bella mutua & importuna; ut sic ubique societas imploretur ac impendatur reconciliationi publica, ut communis boni auctrix, & primariis beneficiis & dignitatibus ecclesiasticis compensetur.

shopricks, the obtaining which, when vacancies happen, will very easily be effected, considering the supineness and stupidity of the monks; for it would entirely tend to the benefit of the church, that all bishopricks, and even the apostolical see, shou'd be hook'd into our hands, especially shou'd his holiness ever become a temporal prince over all. Wherefore, let no methods be untried, with cunning and privacy, by degrees, to encrease the worldly interests of the society, and then, no doubt, a golden age will go hand in hand with an universal and lasting peace, and the divine blessing of consequence attend the catholick church.

VIII. But if our hopes in this should be blasted, and since offences of necessity will come, our political schemes must be cunningly varied, according to the different posture of the times; and princes, our intimates, whom we can influence to follow our councils, must be pushed on to embroil themselves in vigorous wars one with another, to the end, our society, (as promoters of the universal good of the world) may, on all hands, be solicited to contribute its assistance, and always employed in being mediators of publick dissensions: by this means the chief benefices and preferments in the church, will, of course, be given us by way of compensation for our services.

LX. Denique hoc saltem conabitur societas efficiere, acquisitâ principum gratiâ & auctoritate, ut ab iis à quibus non amatur, saltem timeatur.

F I N I S.



IX. Finally, the society must endeavour to effect this at least, that having got the favour and authority of princes, those who do not love them, may at least fear them.

F I N I S.



ERRATA.

In the *Latin*.

PAGE 68 line 3 read *oportebit*. p. 86 l. 21
r. *privato*. p. 98 l. 15 r. *societas*. p. 104
l. 2 r. *externa*. p. 108 l. 1 dele *francos*. p. 120
l. 14 r. *idcirco*.

In the *English*.

P. 57 l. 6 r. *height*. p. 59 l. *ult.* r. occa-
sionally. p. 69 l. 15 r. *succeeding* p. 71 l. 10
r. And whenever, &c. *ib.* l. 12 r. and try all
winning artifices to secure him. p. 75 l. 24
r. *handsomely*. p. 81 l. 18 r. *alleg'd*. p. 91
l. 1 *after* themselves, put a colon : and r. *thus*,
: And should, &c. *ib.* l. 3 dele comma, *ib.* l. 10
r. entirely kept under. p. 101 XII. r. *thus*—
In troubles and afflictions we must administer
comfort to every one according to their sever-
al qualities and conditions, by laying, &c.
p. 107 l. 17 r. *thus* — who, tho' at their en-
trance they might seem, &c. p. 109 l. 3 dele
comma, *after* that. p. 117 l. 1 r. outwardly
feign.



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